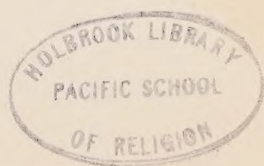





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History and Philosophy of Evil;

WITH SUGGESTIONS FOR

MORE ENNOBLING INSTITUTIONS,

AND

PHILOSOPHICAL SYSTEMS OF EDUCATION

BY

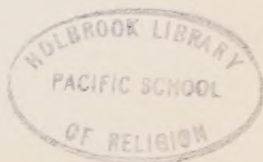
ANDREW JACKSON DAVIS.

"Let no one call God his Father,
Who calls not man his brother."

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AUTHOR'S PREFACE.

PHILANTHROPIC CONVENTION,

TO OVERCOME EVIL WITH GOOD.

*To be held in Mechanics' Hall, Utica, Oneida County, New York,
on the 10th, 11th, and 12th of September, 1858.*

"Let no one call God his Father,
Who calls not man his brother."

THE fact cannot be disguised, that modern theories of sin, evil, crime, and misery, are numerous and extremely conflicting. Not less antagonistic are existing laws, systems and institutions, respecting the rearing of children, and the treatment of criminals. The vindictive and coercive code has been for centuries administered to the workers of iniquity; yet vice and crime seem to be increasing, in proportion to the spread of civilization. The intelligent and benevolent everywhere begin to believe that this prevalence of crime and suffering is mainly traceable to *erroneous doctrines*, respecting man and his acts, out of which have been evolved equally erroneous systems of education, tyrannical institutions, and depraving plans of punishment.

Therefore, we, the undersigned, believing that a true philosophy of human existence and conduct will ultimate in more ennobling institutions and philanthropic systems of education, hereby invite all thoughtful and humane persons of every profession, or form of faith, to be present and take part in a convention, with a platform perfectly free to all who can throw what they believe to be true light upon THE CAUSE AND CURE OF EVIL.

We desire the question presented in all its aspects. It is hoped, therefore, that minds will come *prepared* to treat this subject with dignity and wisdom, from every stand-point of observation and discovery—the physical, social, political, intellectual, theological, and spiritual. We very earnestly invoke the presence and influence of all who believe themselves to be true friends of Humanity; both to speak and to hear dispassionately upon the causes of evil and misery; to the end that the best principles and truest remedies may be discovered and applied.

The above-named Convention was held at the time and place appointed. It was a gathering of immense importance and profit. There was in constant attendance, and acceptable coöperation, a vast multitude of intelligent and benevolent persons of both sexes—representatives from the various States of the American continent.

The object of this little volume is, first, to embody in consecutive form the discourses delivered in part by the author at the Philanthropic Convention; and, second, to agitate the public mind upon the most sacred and sublime of all subjects and labors, namely, to ascertain how, individually and collectively, we may “overcome evil with good.” In order to aid in the accomplishment of these objects, the discourses are sent hopefully forth to the wide world, with a “God speed the right!”

That the reader and philosophic humanitarian may know what constituted the “nucleus” of this Convention, it is deemed appropriate to put on record the substance of the entire congress of philanthropists and reformers assembled.

During the past ten years America and France have passed through an ordeal of war, resulting in immense and unalterable modifications in the domestic and governmental organization of each country. In America, the eternal overthrow of chattel-slavery; in France, the probable extinguishment of Bonapartism. But the whole world yet waits the coming of the Better Day. No great efforts have yet been instituted to PREVENT THE GROWTH OF EVIL. Palliative measures have multiplied on every hand; fair works of benevolence, sweet acts of sympathy; but for essential reform the

world yet prays and waits. Here, in New York City, the heart of humanity is not cold. At a recent meeting,

Mr. Lewis E. Jackson, Secretary of the City Mission, among some general directions to those wishing to aid the needy, gives the following: Refer a person in distress to the Ward City Missionary or Poor Visitor, who will investigate the case, and suitably dispose of it. A list of City Missionaries may be found at No. 30 Bible House, and one of Poor Visitors at No. 39 Bible House. Direct a homeless, innocent girl to the Girls' Lodging House, No. 53 St. Mark's place. Send a poor, friendless boy to the Children's Aid Society, No. 15 East Fourteenth st., or to the Juvenile Asylum, No. 61 West Thirteenth st. A sober, decent man—a stranger—without money or means, may find a bed and a breakfast at the Strangers' Rest, No. 510 Pearl st. If you learn of sickness in your neighborhood, call or send word to the dispensary. There are twenty of these institutions scattered over the city. If a father or mother of a poor family be taken away, and the surviving parent needs a place for the children, there is the Half-Orphan Asylum, No. 65 West Tenth st., near Sixth avenue. If children are deprived of both parents, there are the Leake and Watts Orphan House and the Bloomingdale Asylum open to them. The beggar, the vagrant, and the indolent should be directed to No. 66 Third avenue, corner of Eleventh st., that they may find admission to the public institutions under the care of the Commissioners of Charities. Men and women looking for employment should be sent to the Free Labor Bureau, No. 10 Clinton place, one block west of Broadway. Children found roaming the streets should be led into some of the industrial schools found in all the poorer quarters. A list of these schools may be found at No. 19 East Fourth st., and at No. 29 East Twenty-ninth st.

Among the recent signs of coming good, may be classed the "Woman's World Peace Congress." A meeting for the purpose of considering and arranging the steps necessary to be taken for calling a World's Congress of Women, in behalf of International Peace, was held in Union League Hall, New York, December 23d, 1870.

At this meeting, one of the speakers put forth the following view of possibilities:

"That peace can be secured at all events, and at all times, and un

der all circumstances, I am not one to maintain ; because, in the present age of the world, we may not have arrived at the stage when such things can be done. I will show you how I think we are gradually tending to that end, though we may not yet have arrived at it. I believe that war, at some time, and under some circumstances, is a necessity ; but that is no answer to the argument, nor any objection to the course which our friends are taking here to-night. Peace is the ultimate end. Peace I think will be obtained. We have now arrived at a stage when we can introduce a great remedy for war ; and let me show why and how we have arrived at that. In the earlier ages of the world each man redressed his own injuries. War between man and man was then the law of the state. And even so late as the Jewish economy we know that the law of retaliation prevailed, and that cities of refuge were established in order to prevent the manslayer from avenging the blood of his relations. Society, in its progress, put an end to war between man and man, because it provided a tribunal which should decide all questions, and should avenge the blood of any one who was slain. Next in the progress of civilization came the war between family and family, such as existed in the last age in Scotland between clan and clan—for a clan is nothing but a family. Next came—for that was put down in the same way—a higher power, created to keep peace between the clans and to forbid private war, or war between them. Next came the tribes ; and then there was war between them to right themselves and to avenge their wrongs, and that was ended in the same way. We do not allow war between the Indian tribes in our own country, though their habits and their theories would lead them into it. Next after that came the wars between princes, such as we have seen in Germany, such as lasted in Germany up to the last age ; independent princes, each seeking to avenge his own wrongs or to obtain his rights by means of war upon another prince or another principality. That mode of redress was in due time put an end to by a superior power, by the unity of the princes, and by the establishment of a common authority over them, and that was ended. Next came the war of nations, and nations are still warring against each other. Now, the lesson that we are to learn is this—the lesson which history teaches : that what we are to seek is a common authority to decide disputes

between them. That being accomplished, we produce the peace: that is to say, we make it just as impossible or just as difficult to have a war between two nations, as it is now to have a war between two principalities in Germany, between two tribes on our North American plains, or between two clans in Scotland. Is that possible? Is it a mere chimera? Is it a dream of a few men and women that there can be such a thing as a Tribunal to settle disputes between nation and nation? We may not be able absolutely to prevent war, but can we by any means create a council, a board of arbitration, a supreme court to settle the disputes between nations? If we can, we can produce peace between the nations of the world precisely as we produce peace between the States of the American Union."

Now it is impressed upon the author's understanding, as a profound conviction from the interior, that the shortest road to human happiness runs directly through a general education as to what Evil *is*, and how it can be prevented and mastered, rather than combated and struggled with, which is the *exhausting* and self-defeating method of those, in both Church and State, who entertain false theories respecting fleeting evils which are being continually evolved by the immutable principles of Good.

A. J. D.

NEW YORK, *Dec. 4th*, 1871.

SYNOPSIS OF CONTENTS.

- I.—THE UNITY AND VARIETY OF TRUTH.
- II.—THE ANTE-HUMAN THEORY.
- III.—THE INTER-HUMAN THEORY.
- IV.—THE SUPER-HUMAN THEORY.
- V.—THE SPIRITUAL THEORY.
- VI.—THE HARMONIAL THEORY.
- VII.—THE PRIMAL CAUSE OF CIVILIZATION.
- VIII.—THE WORLD'S TRUE SAVIOUR DISCOVERED.
- IX.—THE HARMONIAL CURE OF EVIL.
- X.—POVERTY AND RICHES.
- XI.—THE SPIRIT AND ITS CIRCUMSTANCES.
- XII.—FALSE AND TRUE EDUCATION.
- XIII.—EQUALITIES AND INEQUALITIES OF HUMAN NATURE.

THE UNITY AND VARIETY OF TRUTH.

THE LAW OF PROGRESS is a ready writer ; its ink is life ; its pen, all the human world ; its volume, EXPERIENCE. The accumulated experiences of countless generations start into living present facts, when touched by the deathless magic of his pen, and the nineteenth century is thereby made the *Compendium* of all the dark and dreamy Past. The exact image of numberless ages, with all their sublime freight, is magically photographed by wisdom's sun upon the spread canvas of this very hour—behold ! can you not see it ?—and the variable voices of the long-forgotten myriads of Humanity, are heard within and between the words of all who now exist—listen ! can you not hear them ?

Development is that process by which substances and shapes familiar to the earlier inhabitants are transmuted and promoted to the teeming heights of present being. The gradual transformation of granite rocks into tillable soil, of dirty iron into knives and forks, of worm-disgorgements into silken raiment, of mythol

ogy into theology, of savages into civilizees, is no longer wonderful. We reflect a moment, and the perception comes, that modern Arts and popular Sciences are but the fulfilment of Ideals natural to the human mind; that the mechanical facts and physical achievements of to-day are embodiments of oriental imaginations. We have urged this before, and so we shall again.

History is present biography; for nothing is ever lost; and *essences* are omnipresent. Hence, then, whatsoever happened thirty months or thirty hundred generations ago is possible now, this very moment; because the producing Law is immutable and unrepealed; and because, also, the *conditions*, as a fulcrum, over which the lever-power of Law is uniformly displayed, may be summoned from their silent slumber in the twinkling of an eye.

This unitary philosophy of mankind's external history is equally applicable to the biography of human Thoughts. Many grotesque and hyperbolic conceptions cherished by the so-called entombed heathen of Persia, twenty-five hundred years ago, are entertained *as living religious truths* this very hour by people civilized and powerful in America. Egyptian darkness and Jersey lightning are the same! The gregarious Indians of the eastern hemisphere had Pagodas held firmly to earth and sacredly to heart by ties, gravitational and

mechanical and spiritual, identical with those which bind and sustain costly sanctuaries upon the soil and soul of Massachusetts. Mankind do not differ essentially; they remain the same from age to age; improving only in the form and application. And thus it happens that prevailing ideas of truth and several popular standards of righteousness, are lovingly homogeneous with errors openly exposed by Socrates and repudiated by Jesus.

Supported by this palpable principle of relationship between the essence of the Past and the essence of the Present—the *form* alone being incessantly changeable and dissimilar—we may affirm, without fear of contradiction, that modern churchianity is merely ancient polytheism blossomed out. This is true and self-evident to the impartial interrogator of history, just as To-day is the baby-offspring of its progenitor, Yesterday; as the stern oak tree is the acorn openly manifested; or, perhaps, as growling dogmatism is whining puppyism gone to seed. With these prefatory words, volunteered deferentially as hints to the thinker, I proceed to consider our theme. We must freely explore and deliberately interrogate history. Let us get at the world's different theories of evil; and at what the advocates of each theory have proposed to extirpate misery.

Before embarking upon this bewitching enterprise, however, I must whisper "loud enough to be heard" a few fundamental suggestions. Pictured upon my understanding is a vast hand-shaped conception of the metaphorical Hand of Providence! This hand fills all the boundless space without, and its five fingers extend fan-like every way, resembling mighty yet beautiful columns of celestial fire. This terrible emblem of omnipotence, with its quinary images of fingers, is omnipresent—under the earth, in the sea, upon all continents, through all forms of life, beneath all humanity, around all the nations—in short, the "Hand" represents the universe of Matter, and the "fingers" are the fixed Principles of Mind. Obedient to the noiseless fiat of that Divine Father who moves this "five-membered hand" through infinite space, everything comes into being, grows up to form, gains strength, performs its allotted mission, then sleeps for a little season, and finally vanishes away into the dreary empire of Change.

And if at any place or period of the world, under the disentangling and noiseless operation of these quintuple Laws, "five of them [persons] were wise and five were foolish," no man may presume to complain at the obvious inequality or apparent unrighteousness. For who would openly, or in secret, denounce babyhood?

Or, who dare defame and ridicule the estate of youth? It is the solid rock on which is founded the holy house of Manhood. Yet more: who is there so destitute of filial grace as to disregard and desecrate old Age? Not one of the five who are "wise" would thus do; and if "the five foolish" denounce and blaspheme, who will say that such minds are false to their condition?

As the five phases known as babyhood, childhood, youth, manhood, and maturity, are marked steps in the journey of individual life; so also are the five historic doctrines of the "cause and cure of evil" remarkable in the progressive development of the life of mankind. These five doctrines, which have been successively evolved in humanity's growth, may be denominated, first, the ANTE-HUMAN; second, the INTER-HUMAN; third, THE SUPER-HUMAN; fourth, the SPIRITUAL; and fifth, THE HARMONIAL. The first was feminine; the second, masculine; the third, feminine; the fourth, masculine; the fifth is feminine: each corresponding to a finger upon the Hand of Providence. We will consider, first,

THE ANTE-HUMAN THEORY.

The babyhood of the whole human race, like the infant state of individual man, is characterized by

physical weakness and mental simplicity. In this condition there is no coherent reflection, no contemplative forecast, no duplicity of motive or sophistication; but, instead, the most interior impulses bubble uncompounded to the upper surface, and every latent propensity or attribute gains the most unmixed expression. Babyhood is the elementary school of every masterly attainment; a state of promise, of poetry, and prophecy. From the dizzy, heaven-capped summit of this the century of centuries, we may look down into the world's profoundest Infancy. At once the best germs of eternal Truth glimmer, and shed their mild radiance upon the inspecting vision. Like immortal jewels dropped from the divine Crown, harmoniously set in the earthen ring of the familiar microcosm; so man's faculties shine forth practically, throughout the life and lip and deeds of all the after ages.

Implicit and immeasurable Faith, not reason, is the characteristic flower of infancy. Of the individual; so, also, of the race. The thinking principle, the future mind, is folded lovingly within the heart. The only brain is the bosom. Impulse is the first principle; and the first argument is Necessity. Coming Wisdom is prophesied in the foregleams of Intuition; and the inward faith whispers of future Reason, without jargon of words or confusion of testimony. Viewing man-

kind's infancy in this light, how startling yet pleasurable is the announcement that man's *first* thoughtless theory of Evil's origin was, or is, Ante-human. It comes from the interior; in sex and character, it is *feminine*.

The earliest theology, or doctrine of God, was monotheistic. (Historians do not thus classify, but I am willing to wait for a better class of writers.) God was asleep in secret impenetrable. He was robed in the manifolds of eternal Night. There were slumbering profoundly within Him the purposes and adequate energies of creation universal. At length the great Being roused to the work, creation was miraculously consummated, but the Creator remained totally invisible. He was still sequestered within golden cities countless, and slept in a bed of light behind the gorgeous curtains of infinitude. Of His immense but beautiful person, or plans and meditations, no earthly creature could ever know anything. His celestial concealments were absolute, and the awful secrets of His will were eternally shut from man's observation. Of Him knew no man, "not even the angels in heaven," but with Himself he was all expression.

These opinions were vaguely entertained by the first human family on earth. But, anon, there were developed many evils among the tribes—selfishness, jealousy,

hatred, insult, crime, revenge, murder! These social disorders were very soon succeeded by diverse physical calamities—excess, destitution, pain, sickness, insanity, corruption, unnatural death! There were also remarkable changes in the earth itself (for this was the volcanic era just closing), and atmospheric discords coëxtensive with human observation, such as heat, cold, storms, tornadoes, ground-tremblings, thunder, lightning, famine, pestilence, stinging flies, poisonous reptiles, disappearance of fertile plains, destructive floods, and eclipses of the mysterious sun and beloved moon. The existence of these alarming diseases, and the unexpected recurrence of overwhelming physical derangements, necessitated the formation of a hypothesis, a theory of the cause of the evils, which was simply and wholly Ante-human. Children will conjecture images, and assign imaginary causes, to explain what they do not comprehend. The Ante-human theory was briefly this:

The unknown mental Mystery, the concealed and incomprehensible God, premeditated in secret and stealthily accomplished every good and evil thing. He was before all things, and in Him did all things consist. Day came out of His countenance, and Night was the shadow of His hand; Good was the smile of His mouth, and Evil the frown of His brow. With the right hand He recompensed the righteous, and with the

left foot He punished the guilty. Why He did contradictory deeds, sent forth waters both bitter and sweet from His one fountain, was no question to be entertained by man. It was rebellion to hesitate. The Incomprehensible alone knew all things. And thus the early poets sang (see Prov. xxv. 2): "It is the glory of God to conceal a thing." And later poets, following the thoughts of their predecessors, wrote: "Great is the Lord, and greatly to be praised, and His greatness *is unsearchable*." (Psalm cxlv. 3.) And still another subsequently exclaimed, "O, the *depth* of the riches both of the wisdom and the knowledge of God! *How unsearchable are His judgments, and His ways past finding out.*" (Romans xi. 33 and 34.) All this is simply a repetition of the Ante-human theory, known in the world for thousands of years before Paul; in fact, the hypothesis is pre-Adamite, and reaches down into humanity's very first cradle.

In the Infant age of the world, as with all untrammelled simplicity of understanding, there was no complexity. The hypothesis was uncomplicated and weak; but yet, in a finer light, such infancy is a promise of the best. Hence, in this theory, God has no compeers, no equals, no accomplices, no scapegoats, upon which to saddle the origin and causes of evil. He had created all; held an undisputed title to "mansions in the sky;"

was sole proprietor of the earthy footstool ; introduced and repealed laws ; acted natural or unnatural at pleasure ; blessed the good ; cursed the wicked whom he also made ; “ warmed in the sun ; ” chilled in the appalling storm ; “ glowed in the stars ; ” muttered and threatened in the thunder ; “ blossomed in the trees ; ” blasted in the tornado’s breath ; acted out individual sovereignty at His own cost ; and took the responsibility ! Such, in short, was the Ante-human theory of evil. Let us now examine the world’s condition at the period under review.

The human mind, at this stage of its growth, was necessarily impressible and enveloped in every kind of ignorance. Ignorance married to mind begets that most helpless and wretched of psychological children, called “ Fear.” This miserable imbecile is allowed to intermarry with his twin sister, called “ Mystery,” and thus is begotten that most deplorable and diabolical of mental Despots, known as “ Superstition.” Superstition, however, is more bright-minded than either of his parents. He first ruled among “ the armies of heaven and the inhabitants of earth ; ” and suggested, like a doctor, the first theory of *curing* evils individual, social, and terrestrial. And one thing is remarkable : the theory of treatment was logically blended with the hypothesis of disease. Superstition (which was the first form of spir

itualism among men) declared meekly and tremblingly that, Men were not granted permission to ask *why* the unfathomable God originally sent into the world disease, misery, and death; but only this was allowable: to acknowledge on bended knees the prompt receipt of the afflictive dispensation, and then proceed uncomplainingly to scatter incense and offer every costly sacrifice.

Here, then, was developed the Ante-human system of healing the sores of sin. Evil came from God, and the cure consisted in sacrifice. And the administration of this mysterious "cure" was very mysteriously confined to the magicians. These were the divine wise men, the first mediums, with a sacred function unintelligible to the tribes round about them. Patriarchs, poets, musicians, chieftains, rulers, and warriors, selected certain ones of their number to act as "medicine men" or mediums; and these, the mysterious persons, very soon obtained exclusive control of religious rites and curative ceremonies. They were the "magi" of after ages. The serpent, the bird, the beast, the bullock, the lamb, yea, *the human babe*, was ever and anon selected by the chief priests and then consecrated solemnly by the medicine men; whereupon the poor herdsmen and affrighted supplicants, numbering many thousands, would slavishly bow down in worshipful homage, about the burning sacrifice! Or, obedient to

the recognized authorities, some parties would set out to wander here and there upon aimless pilgrimages, away into the interminable wildernesses, and willingly perish there unwept among the beasts of prey; while others, obeying the same dictation, would assume constrained and painful attitudes before wooden images, at the base of artificial crosses, or handle deadly serpents, and prostrate themselves hopelessly in burning sand till death; all to placate the imaginary wrath, or else to purchase the eternal pleasure of the Divine Mystery, who lived and worked in secret behind the stars, who created light and darkness, good and evil, and held as a pebble the moss-covered earth in the hollow of his hand. We come now to another development, namely:

THE INTER-HUMAN THEORY.

Contemporary with the evolution and establishment of the sacred order of medicine men, between the evils of mankind and the mysterious pharmacopœia of remedies, there came slowly into existence a newer class of convictions. A few minds centrifugated the existing superstitions, and adopted their higher impressions respecting the "cause" of evil, and recommended to the world what they considered a more certain "cure" of human ills and misfortunes.

Mankind at this period, through the medium of a few representative minds, was just emerging from Infancy into Childhood. Childhood is distinguished from its predecessor by impetuous sensuosity and unrestrained integrity to physicalism. The state is characterized in particular by a definite development of the perceptive faculties, and not less by an emphatic exercise of the corporeal organization. This description is of the healthy, normal, proper state. Children devote themselves, as Mother Nature meant they should, to their bodily organs and physical senses ; to *hear*, to *see*, to *taste*, to *smell*, and to *feel* everything and everybody beautiful, is childhood's sovereign attraction and inalienable prerogative.

What is true of the individual is true of the race universally. As childhood is perpetually *conscious* of its dependency—a fact in nature of which unreasoning infancy is wholly unconscious—even so its impressions of existence resolve themselves into a doctrine of Fatalism. Fatality or obvious dependency is the natural theory of childhood ; and therefore, respecting the doctrine of Evil's origin, this condition develops the Inter-human hypothesis. In sex and character this theory of evil is *masculine*, or sensuous.

By this theory I mean the early belief which prevailed among what in modern times would be termed

“the educated class;” to the effect, that all evil *is* a necessity or natural accompaniment of human existence. Man was viewed as the helpless subject of fortuitous circumstances. He was considered the favored or the condemned of Fate; and the object, like a tree or the brute, of forces fixed and causes irresistible.

The most advanced minds, those who entertained this self-evident sensuous hypothesis, did openly repudiate and ridicule the silly doctrines and senseless mummeries of the medicine men. A new and more definite authority was herein conceived; the insemination and gestation began; and the first child of fatalism, Physical Science, was born into the world’s oriental lap. Stoutly repelling the superstitions of the mediums and medical magi, and resolutely priding themselves exclusively upon the testimony of their physical senses, *the thinkers* began the study of physical objects and slowly classified a few mechanical forces. The phenomena of lingual sounds, or language, came within the circle of their inquiries. And out of the whole period considerable progress was really made in philology, astronomy, mineralogy, atomology, cosmology, in the wonders of acoustics, music also, and much was done in certain departments of mechanics and architecture. Thus were begotten the germs of subsequent Egyptian civilization; so, also, was conceived the progress of ancient

Persia and Chaldea; the China kingdom was thus founded; and the Hindoo world was rocked in a cradle of common science, based upon physicalism and fatality

Among other investigations came this Inter-human hypothesis of evil; its cause and remedy. Human sense could easily mark this fact: all people, whether living isolated in countries or huddled together in settlements and cities, would be selfish, envious, thievish, and murderous. Wars would come, and men would fight. Death walked unbidden through human habitations, stalked arm in arm with pestilence, and feasted like a grim monster upon the victims of famine. The distracted people, suffering and dying, asked: "Why are we thus sorely afflicted?" The physicalists heard the question, and, being the disciples of blind forces and fate, they replied: "Man suffers from Necessity." "Who made Necessity?" asked the law-abiding multitude. "The Fates," returned the philosophers. "But who made the Fates?" persisted the inquisitive people. All the wise men were for the time confounded. But in less than twelve moons, they instituted a new phase of religious belief.

The physicalists or fatalists, still ignorant of great general principles, began a childish classification of the diverse evils and also of their opposites—the misfor-

tunes on one hand, on the other all known blessings—with imaginary names attached to the several FORCES employed by Fate in bringing the effects among men. This was essentially identical with the Ante-human hypothesis—differing only in its polytheistic tendencies, and in its painful suggestions of invincible Fatality.

Here it may be remarked, *en passant*, that this doctrine of the early physicalists became, in subsequent generations, the justifiable basis of all mythology. Ninus, the first king of Assyria, promoted his father, Nimrod, to the representative of a divine Force! Long after his father's death the ambitious son, then king, caused him to be publicly worshipped. The very ignorant population, confounding the image with the imagination, and taking *the form* instead of the spirit intended by the wise men, soon prostrated the whole system into a weak and pitiful Idolatry. The more superstitious among the Egyptians instituted the worship of onions, garlic, dogs, cats, hawks, and crocodiles, the sacredness of which by means of example and tradition was unconsciously received by after generations. But different people adopted different objects of religious adoration. Thus the Syrophenicians adored doves; the Thessalonians, storks; the Mendes, a goat; the Lybians, the sun and moon; fire, wind, and water, were worshipped by the Persians; while the most

ancient Indians bowed down and paid holy vows only to the illimitable firmament. Later generations presumed to believe still more: that the so-called blind Forces of Fate were not only sacred but intelligent. This conception being more congenial to the spiritual faculties, led to another and higher classification: the Forces took upon themselves Forms, and imaginary Persons, as poetic embodiments, came forth by hundreds. And now polytheism, or the doctrine of many gods, was fully confirmed.

There were gods celestial and gods terrestrial; and to each god there was a goddess; and each deity was appropriate in character to his or her station, and beautiful. These gods and goddesses swarmed the woods, roamed through the submarine abodes, dwelt in crystal palaces, populated sequestered bowers, congregated in airy castles, waltzed in rural retreats, animated the unfathomable abysses of regions infernal, and were ever present in all places, public or private. And in the plenitude of mythological developments, the fact should not be forgotten, that every known human state and condition, either mental or corporeal, had assigned to it a particular superintending deity. Night, Sleep, Death, Hell, Elysium, Vice, Virtue, Disease, Health, Summer, Winter, Seed-time, Harvest, War, Peace, Jealousy, Malice, Revenge, Drunkenness, Murder—

each had a presiding god! The gods were legionary.

But let us now return, and ask: "What cure of evil did the Childhood-wise men suggest?" These physicalists did not sympathize with the idolatry of the ignorant, neither did they look with any favor upon the thoughtless jargon and cruel sacrificial ceremonies of the medicine men of the Infancy school, but did openly denounce their theory of evil and repudiated their barbarous remedies. But as the Childhood-wise-men's philosophy of Evil was sensuous, so also was their prescription of remedies—physical, fatal, mechanical, abortive, and unfit to meet the want felt everywhere by everybody. What the wise-men prescribed may be briefly told:

They set out with the affirmation, based upon observation and personal sensation, that *man's will is never free*; that he is impelled by fortuitous circumstances, and necessitated in each act and every station. Happiness, they taught, was the evidence of right feeling and right action. "Bodily ease" was the most important, they affirmed; for out of that contentment issued "mental tranquillity." If mankind wanted to reach heaven before death, they must tread a physical pathway. Physical indulgence, sensuous delight, outward fascination, circumstantial propitiousness, and objective

constructiveness, were prescribed as positive cures of discord and misery.

Believing what the wise-men or physicalists said, the people and their chief rulers began the utopian task of building for the accommodation of all mankind, a mighty circular or spiral Tower, whose top was to penetrate the clouds, and terminate where the land of the gods commenced. Let your kings build golden temples to gratify and elevate their fancy, said the wise-men; let your noblemen and princes fortify themselves within strong palaces; let them possess musicians to please, wives to serve, magicians to alarm the superstitious, soothsayers to teach wisdom, and innumerable armies for protection against enemies; let the proud pyramids be built to flatter the ambition of Heroes, and to perpetuate the memory of the mighty and royal favorites; and, lastly, educate the senses of your princes, convert your grave young men into magi, and obtain the wisdom of the learned, that you may master the lesser forces of Necessity by a knowledge of the higher laws of Fate. This is the road to happiness, said the physicalists; and such is the infallible cure of Evil. Whereupon there were successively constructed temples of barbaric grandeur, glittering with gold and sparkling with a profusion of precious stones; Babel towers and lofty columns were suggested and founded in many

places; and pleasure-palaces, like the temple of Solomon, obtained a hieroglyphic or pictorial existence. But many of these plans never came out of oriental imagination; although sacred history records them as positive outward verities. But vast armies were really organized and furnished to the king's royal pleasure; the mysterious Theraputa became once more enthusiastic, and renewed with delight their occult studies; the departing race of giants, afterwards termed *Athleta*, increased their bodily strength; and, better than all, there were, here and there, some true signs of colleges and temples of intellectual education.

Such, in brief, was the Inter-human theory of evil; also of its counterpart or remedy. To trace historically out the multiform ultimations of this fatalistic hypothesis, as it cropped out through the religions and governments of subsequent nations and generations; to observe and mark the stealthy embodiments of this sensual faith, its spontaneous ripening up and applications, in the political liberties, in the sensuous arts, in the fatalistic theories, in the voluptuousness, and warful tendencies of ancient Greece; to follow its labyrinthine windings and legitimate workings through the superstition, the art, the eloquence, the law and the sensualities of proud and mighty Rome; to keep step with its irregular march backwards and forwards all the way

from ancient Egypt to modern England, from king Pharaoh to emperor Constantine, from the great Xerxes to the good Charlemagne, from strong Lycurgus, the Spartan law-giver, to Robert Owen, the venerable circumstantialist; did the work comport with the object of this Convention, and if this discourse did not aim at another result, the historical work would render a rare harvest of psychologic knowledge. But I must away to the contemplation of a still higher phase, namely:

THE SUPER-HUMAN THEORY.

The aggregate life of mankind, true as ever to the Law of Progress, ere long graduated from a healthy and vigorous Childhood into the flush and surge of Youth. One might be led to imagine, perhaps, because thousands of throbbing centuries had already left their mark upon man, that the race as a whole was advanced in experience sufficient to be christened "A superannuated Methuselah;" that, at the date under consideration, the world's beardless juvenescence had been superseded by sexagenarian maturity; that, instead of vernal freshness and youthful eccentricity, the earth's inhabitants would now be stricken in years and whitened with holy wisdom; all this might be imagined of an individual, but of the globe's population nothing could

be more foreign to the fact, for mankind was yet in the morning prime of its rudimental life and pilgrimage.

But the human race had thus far been finely run ; it had arrived at an important crisis in its onward career. The best and most deliberate people were "quick in quarrel," impatient, precocious, precipitous in habit, and jealous of restraint. Science had already revealed many wonderful facts, had classified several mechanical and a few sublime, because *celestial*, forces ; master warriors had triumphed over prodigious obstacles, had surmounted formidable impediments, and felt the sublime emotion of self-containing-power unconquerable ; and thus, at this particular crisis in humanity's history, the doctrine was born that *Man is a free moral agent*, irresistible in his attempts, godlike in his capacities, and that in his facilities to accomplish either good or evil, he is mighty as Jove and certain as the sun.

It should now be observed that healthy Youth is contradistinguished from Childhood by its enlarged imagination and inflammable wilfulness. Childhood is physical and masculine in character ; while Youth is poetical in disposition, and feminine. The sensuous limitations and entangling helplessness of Childhood are displaced or superseded in Youth by dreams of boundless liberty and of triumphs stupendous. No conceiv-

able enterprise is too presumptuous ; no attempt is too hazardous ; no project is too formidable ; no daring exploit rises too sublime. A proud feeling of *individual* responsibility supplants the previous slavish subserviency to outer circumstances. The expanding inspirations of deathless Hope glow potentially within the surging soul. The energetic desire of selfish conquest swells these imaginations into mountains of uncontrollable enthusiasm. And thus, in the youthful period, the world's leaders dreamed loftier than the self-destructive ambition of Phaeton ; they aspired to feats of wilful strength grander than those of Jupiter or Hercules, and assumed powers equal to the greatest and mightiest of the gods !

And herein was originated the Super-human theory of Evil. Because it was spiritually or poetically derived,—was based upon consciousness rather than reflection,—it may be considered *feminine*. A religious revolution was at hand. Mythology and proud polytheism, as entertained by the multitude and taught by the learned, were unsparingly repudiated and ridiculed. None of the gods had caused man to sin ! “There is but one God,” said the newcomers. “He makes laws to be obeyed by man. These laws are expressed, by inspired minds, in the form of divine commandments. But individual man is *independent* of these require

ments. He is wilful and self-governing, and can *disobey* all the gods at once ! ”

Such was the Super-human hypothesis: God commanded obedience, but Man wilfully transcended God's designs, violated the heavenly commandments, and went forth like a God “knowing good and evil,” to take the cost and consequences. This extravagant doctrine taught that *Man is God's equal in this life*; in will and power to accomplish, each is presumed to be independent of the other. By way of justification, timid Childhood said: “The woman thou gavest me tempted me, and I did eat.” But Youth, being self-sufficient and spiritually vain, indignantly repelled the impeachment of weakness and fatality, and said: “Sin is the wilful transgression of the law.”

The Creator is practically overthrown by the creature, under this hypothesis; and the divine government, if not hurled into the sea, is in effect indefinitely postponed. Babyhood, as I have shown, very naturally whispers the doctrine, that God exerts in secret almighty power over man's private will. The potter hath power over the moistened clay, and the parent hath power over the child; even so the Omnipotent Mind overrules individual destiny, by immutable codes of prescience and foreordination. Pedantic and extravagant Youth, however, permits no such bounds set to

the weapons of human determination. And when in moments of hyperbolic exultation, over the god-like thunderbolts of private will, the young world asserted, without a breath of qualification, that the one God was rendered absolutely unhappy by the wicked conduct of his earthly children!

In harmony with this impression, the inspired Zoroaster wrote his celestial and infernal theology. Cosmopolitan evil and misery were traceable: first, to an angel's conflict with God's government; second, to a man's opposition to God's will. The Super-humanities affirmed, in evidence of what they taught, that long ages prior to the advent of mankind on the globe, a terrible war was waged in the very presence of God. The story was replete with oriental imagery: Ahri-man was wilfully and wickedly and magnificently ambitious. He one day refused, with the greatest indignation, to serve so-called higher angels in the kingdom of Ormuzd. His rebellion was followed by a celestial combat of indescribable horrors, during which the colossal rebel was vanquished, and forthwith, swelling with the igneous rage of a mighty fiend, he left for parts unknown. Of the dwelling-place and local circumstances of this renegade angel nothing was authentically ascertained, until about 500 years after the death of Zoroaster. At length we get some (figur-

ative) information, *supposed to be reliable*, in the passage of a more modern writer: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." "Into outer darkness; there shall be weeping and gnashing of teeth." (Matt. xxv. 30 and 41.) The "devil" here alluded to is none other than the veritable "Ahriman" of Zoroaster, and the pit of "everlasting fire" is the genuine imagination of the Super-humanities, fixing the "local habitation" of the wicked only a few miles below the earth's surface, not far from certain well-known volcanic and burning mountains.

What was at first merely a religious enthusiasm or youthful extravagance—very natural to an unrestrained indulgence of the poetic, intuitive, and semi-intellectual faculties—ere long impressed the unreasoning and wonder-loving multitude with all the validity and dignity of *an inspiration*. Before the venerable teachers of this theory, the believers became reverently superstitions; they bowed their private wills, with slavish veneration to the arbitrary *dictum* of several theocratic chieftains. In after years this additional doctrine was proclaimed: that, although the Divine will was temporarily curtailed of its *inherent* almightiness by the co-potential will of the creature man, yet the Paternal Bosom was boundless in the quality of MERCY. He

wished and longed to exercise this saving attribute, if man would but allow him the happiness, to an extent unrestrained save by the limits of humanity itself.

Thus was inaugurated a system of Super-human medicine to cure the evils of Super-human origin. It was an ecclesiastical hypothesis altogether—a scheme of arbitrary benefits *as rewards*, and of arbitrary penalties *as punishments*—assumed to be revealed in an arbitrary manner, by an arbitrary God, to accomplish the arbitrary ends of divine government.

Many ancient Romans, being advanced in almost everything that could gratify pride and yield bodily happiness, were mentally prepared to adopt the Super-human theory of evil. They were successful warriors, were irresistible in the higher branches of rhetoric, and marvellously perfect in Art. But this flattering conception, that man's will could and did transcend the will of the mightiest god, fired them with new laws. The Roman population was forthwith marked down and distributed into arbitrary divisions. All society henceforth was composed of three classes—Senators, Knights, Plebeians—each amenable to the laws and government, which were at once democratic and tyrannical. Noblemen were esteemed as superior to Gentlemen, and the latter as higher than Citizens, for the patrician blood was influential at the forum: and the systematic laws

—to protect persons and property, to reward noble deeds and to punish vice and crime—were, like the social distinctions, arbitrary and vindictive. How could the effect be otherwise? The Super-human doctrine was, that every man is wilfully wicked and personally responsible. Evils of temperament inherited, or vices arising from circumstantial temptations, were of little moment. The gods took record of every human act, and the Roman laws executed their will; and thus society grew rapidly favorable to the doctrine of free moral agency.

To fulfil the atrocious requirements of this Super-human theory of man and his acts, thousands of infernal systems of punishment have been invented, and *millions* of human beings have been inhumanly sacrificed! Particularly is this true of more recent periods in history, since the so-called Christian sceptre has swayed the western world. But we will part with historical miseries which are “dead and gone,” and proceed to enumerate the Super-human remedies for evils and sufferings existing. These are:

First, arbitrary laws and coercive administration; second, an arbitrary atonement, as a remnant of the ancient system of sacrificial offerings; third, an arbitrarily enforced “faith” in the saving quality of the atonement; fourth, an arbitrary “new birth” or regener-

eration, by means of which the individual is rescued from well-deserved hell-misery: fifth, arbitrary prayer to influence the divine will, and to obtain the divine favor; sixth, arbitrary special providential operations of the divine will in behalf of an individual, or perchance of a nation; seventh, the arbitrary establishment of churches, by *duty* and not pleasure; eighth, the dogmatic preaching of the Super-human hypothesis as if it were an inspiration; ninth, the arbitrary distribution of religious publications all over the world; tenth, the arbitrary deprivation of an individual of his life, being supposed a just punishment for a similar crime committed by him, and as a warning to others not yet guilty of murder; eleventh, the utility and equity of African slavery in Christendom, as a *mysterious* method adopted by an arbitrary Providence to bring sin-sick and colored souls to the fold of Christ; twelfth, the wholesale repudiation of all forms of progress and ethical innovation, as being safest and best, in the opinion of an arbitrary conservatism, to aid the Super-human church in its arbitrary exertions in behalf of a straying world. But a yet more impressive development in this direction is at hand; that is—

THE SPIRITUAL THEORY.

The impulsive spirit of uncharitable and revengeful

condemnation, of complaint, of restlessness, of war and bloodshed, of anarchy and rebellion to the divine will —this spirit, under the Super-human doctrine of sin and its remedy, is greatly aggravated and strengthened. Prisons are designed not to defend society against its foes, but they are meant as places for the vindictive ministration of arbitrary punishments. Many schools are ruled as with a rod of iron. Heads of families and honored magistrates, regarded as the sources and friends of law and order, impose inhuman duties and unjust restrictions. Kings put forth every atom of power to widen the margin of their possessions. The arbitrary law of Force is fashionable and incorporated in the Christian State, because the people have not outgrown it, and ministers therefore advocate it in the Christian Church. Force is everywhere deemed an indispensable *remedy* for individual transgression and national crimes. Such is the legitimate effect of the Super-human theory of free moral agency.

Notwithstanding all this Christian theory, however, which is coupled with Mosaic practice, one fact remains: vice and crime and multiform miseries seem to be increasing proportionally to the spread of Super-human civilization! And in full view of the past and present on this subject what wonder is it, that the intelligent and benevolent everywhere, in Europe as in

America, begin to believe that most of this evil and suffering is traceable to the vitiating influence which certain *erroneous doctrines* have exerted, and do exert, upon individual members of society throughout all civil nations? We do not marvel that ever and anon the startling war-cry is sounded —“ Revolution! Revolution!! Revolution!!!” Humanity’s innumerable ranks march up to the mouth of “the sacred canon” (the Bible), not to seek “the bubble reputation” there, but afresh to investigate the origin of evil, its nature, and the remedy. And this brings us to the fourth theory under examination.

Healthy Manhood is distinguished from Youth by serenity and intelligence. Strength, proportion, system, purpose, reflection, and action well-timed, all these belong to manhood. From this estate the soul of the race realizes somewhat of its mundane business and celestial destiny. Science leads Industry to the altar; they are duly wedded by Mother Nature: and their first-born is “Mechanical Conquest,” a fine strong boy! The countless occult and imponderable forces yield one-by-one to the persuasive magnetism of mind. The magical sceptre of King Chemistry has been slowly moved over the Kingdom of Minerals, so long subterranean and mysterious; and lo! behold how pound-by-pound, and link-by-link, the metallic marvels come **above**

ground to bless and adorn the world's outer being. The mineral empire sends to man the materials necessary for every success conceivable. Thread by thread the once inert matter now stretches itself from pole to pole across the prairie, or around the globe, just as man's skill and deductive industry may determine.—Or, less ambitious of a broad-day-light notoriety, and desiring less *polarity* observable but more in fact, it creeps away quietly far down below the ocean's mountainous wave of majestic power, noiselessly arrests and binds in irons the estranged continents with ties suggestive of Eternal Peace; and thus meekly, and without exhaustion, it cheerfully and brilliantly discharges (but in a manner *positively shocking* physically to realize) innumerable electric duties for private relief and national prosperity.

Does not all this look consistent with humanity's Manhood? Does it not seem to promise somewhat nobler in our conceptions of man? Will we not be impelled forward into a broader, higher, more saving hypothesis of evil's origin and remedy? Surely, yes, if social science keeps step with sciences mechanical. "Does it not seem all but a miracle of art," said Edward Everett, "that the thoughts of living men—the thoughts we think up here on the earth's surface in the cheerful light of day—about the markets, and the exchanges, and the seasons, and the elections, and the

treaties, and the wars, and all the fond nothings of daily life, should clothe themselves with elementary sparks, and shoot with fiery speed, in a moment, in the twinkling of an eye, from hemisphere to hemisphere, far down among the uncouth monsters that wallow in the nether seas, along the wreck-paved floor, through the oozy dungeons of the rayless deep?—that the last intelligence of the crops, whose dancing tassels will in a few months be coquetting with the west wind on the boundless prairies, should go flashing along the slimy decks of old sunken galleons, which have been rotting for ages?—that messages of friendship and love from warm living bosoms should burn over the cold green bones of men and women whose hearts, once as warm as ours, burst as the eternal gulfs closed and roared over them, centuries ago?” We answer yes, a thousand times! it does seem a miracle; but we long for a greater miracle—a *corresponding development in the constructive science of “overcoming evil with good.”* But let us not indulge lukewarmness amid these mechanical triumphs! We are enthusiastic and thankful. Methinks the tented and fertile field of Cyrus, the Persian conqueror only in human slaughter and speechless misery, was as a grain of sand compared with that heart-expanse of grateful affection just now occupied by the image of Cyrus W Field, whose person is poet

ically adorned with the golden symbols suggested by the iron threads of the Atlantic Cable!

Scientific conquest is utilitarian *in ethics*, as well as in corporeal spheres of being. The more man obtains a practical mastery of forces hitherto supposed to be wholly confined to the Eternal Mind, the more does individual faith increase in his own mission, and in the latent capacity of his will-power to conquer every foe to his bodily ease and spiritual happiness. But this holy gleam of redemptive faith in immutable Laws, is influential only with the cultured and thinking few; the world's ignorant and doubtful and distracted millions are still superstitious. Searching intellects discover that *mind and matter* are affectionately intertwined and fixedly married by subtle vital life principles. To such minds all finite bodies and local bearings rise sublimely towards the illimitable and divine; while the so-called "unfathomable" and the "immeasurable" modestly yield to man's invitation, and nestle lovingly within the embrace of his comprehension. But the serene Manhood of Mind is less conceited, less ecstatic, less sanguine, than sentimental Youth. The lofty daring of a jubilant age is gradually softened and simmered down to a care-taking investigation and analysis; by means of which is practically discovered the interchained dependencies, the dynamic amities

divine and deathless, subsisting between each known effect and its producing cause.

One revolutionary discovery in Science has of late so rapidly succeeded another, each revealing yet more of the magnetic connections of phenomena and principles unalterable, that mankind (at least the feeling portion) begin to acknowledge a greater fatalism and a more childlike reliance upon the Infinite. Before the awful magnitude of our own integral mightiness, we grow reverent and religious. Self-esteem is not inflated; but it is very devout and sacredly inspired. Our alarmingly lofty altitude develops an extra cautiousness. Yea, this mental power, this spiritual exaltation, opens within a vale of sweet humility! The difference, however, between man and man—in the character of one and the genius of another, in the ability of one *to be* and of another only to *appear*—has in late years started a fresh theory of many evils existing.

Among the manliest of the so-called civilized, on both sides and ends of the globe, there is slowly maturing a doctrine of *individual dependence* upon and bondage to the proclivities of temperaments inherited. The obvious propitiousness or incumbrances, not to say absolute entanglements, of a physical organization obtained and *fixed* at birth—including the most delicate and important part, the sensitive *brain* with its varied

ramifications—impresses even the Manhood of the race with a crushing weight, a sort of paralysis, scarcely controllable. Physiologists are familiar with these native deformities, and anthropological Phrenologists are not less shocked with the thought of *fatality*, presenting itself pale and ghastly upon the very threshold of individual existence. The fact that one's body and mind are "got up," so to speak, with culpable carelessness, and *fixed* good, bad, or indifferent, ere consciousness is individualized, is indisputable and mournful indeed. It is monstrously and alarmingly true! and what wonder the world is teeming with stinging and stormy Rebels? It is a hopeless destiny when one is born perchance with a *white* soul hid away beneath "a black skin"—for who will penetrate the thin surface? Who will behold within a brother or a sister—immortal? Who will honor the *concealed* jewel, and who save the casket from Slavery? And what is unutterably worse: to be born, as thousands are in every age, with a snow-white skin, covering a black-marked-soul! What fatalism it is! Because it is ascertained that the natural laws of parentage cannot be reversed; no man can return whence he came to take another and a wiser start; but the hereditarily *unfortunate* must "grin and bear it to the end of life." Who wishes to be *defectively stereotyped* in solid bone, or to have one's in-

herited inequalities *moulded in clay*, perishable though it be, by the inexorable hands of mysterious Fate?

This gloomy doctrine, although earnestly revived by modern thinkers, can be traced, like the "facts" on which it rests, backwards through many generations. Roman philosophers conceded the proposition, that the gods were stealthily instrumental in fixing temperaments and bestowing disposition upon persons. Celestial gods and goddesses were supposed to be counterbalanced, in power, by an equal number of deities defective and infernal. The mysterious and magic-loving scholars of those days, the Alchemists, taught the same doctrine from different premises; so, also, did the elder students of the holy stars, the Astrologers, account for individual differences by reference to the *good* and *evil* influences emanating from corresponding planets. These influences were supposed to descend upon and pervade the newly-born child; thus to fix the disposition, and to map out the individual's life-long destiny! Swedenborg, too, from different premises and with peculiar phraseology, inculcated the same doctrine. And this, in brief, is—

The spiritual theory of evil; and because it is Baconian, sensuous, and inductive, I call it masculine. Upon the more recently-grown tree, in the world of spiritual unfoldments, are prominently visible two

branches : 1. Those who superstitiously accept the facts of Spiritualism as God's method of fixing attention and faith upon the ancient record ; and, 2. Those who materialistically adopt modern facts as the elements of a new religious Authority, and yet sceptically reject the elder experience as fictitious. But both branches are useful and fruitful.

The dark and deathly theological spell, which has so long trammelled and stultified all faith in a reasonable existence after death, is now almost dispelled. Mortality and immortality are equally natural. The greatest of achievements and the holiest of demonstrations is, the actual passage of private love-messages to and fro, between this rock-bound stormy shore and that vernal margin just beyond the floating clouds ! Than this I know of nothing more entitled to man's unbounded gratitude and enthusiasm. Come, now, let us celebrate ! Let the windows of every human mind be simultaneously illuminated with the trimmed lamps of eternal delight ! Let all our country and city *belles* be rung in chiming accord to the spheral music ! Let all Roman Catholic and Protestant "soldiers of the cross" be summoned to march to the triumphant song of unending Progress ! Let every known "sacred canon" be at once and forever discharged ! Yes, let us celebrate the perfect workings of our trans-mundane spirit

ual cable! And I am certain that the joyous and honest outbursts of the world's long-waiting heart would instantly *explode* and scatter earthward every false and foolish notion! Let us rejoice! "Nothing holds me!" exclaimed the impassioned Kepler at a moment when the wholeness of the Universe flashed vividly upon his reason. "I will exult in my pleasure, and triumph over mankind by the honest confession that I have stolen the golden vases of the Egyptians to build up a tabernacle for my God far away from the confines of Egypt. The die is cast! The book is written; to be read now or by posterity, I care not which. It may well afford to wait a century for a reader; as God has waited these six thousand years for an observer?"

This intercommunication between two worlds equally substantial—as between the bedarkened basement story and the flower-carpeted drawing-room in a holy mansion "not made with hands"—was very soon regarded as a *panacea* for human evil and misery. The believers affirmed that good and evil affections, in mankind, attract earthward corresponding qualities and influences from persons in the Spirit Land. Wilfully wicked affections, not more than wicked affections innocently imposed and inherited prior to the possibility of willing, obtain their *pabulum* from spiritual fountains. So says

the purely spiritual hypothesis, and further: voluntary drunkards and voluptuaries on earth very soon become "mediums" for the gratification of those unsatiated appetites which survive the ordeal of death. Hereditary viciousness is believed (by many) to be stimulated and confirmed by wicked spirits; while, on the other hand, the spirits of goodness and purity and truth, exert all their power to inspire man's better nature, to rescue and to elevate.

Here, then, is divulged the spiritual theory of evil; to which is very logically attached the remedies. If we comprehend every branch of the purely spiritual development, with its remedies for evil and suffering, the prescription would consist of—*first*, a belief in personal immortality; *second*, sitting in circles for demonstrations; *third*, in becoming mediums for communications; *fourth*, closeted prayer for silent communications; *fifth*, personal goodness based upon wilful affections for moral and religious truth; *sixth*, in giving the young a spiritual education; *seventh*, abstaining from all organizations and constructive reforms, except for *religious* development; *eighth*, allowing personal evils and national injustices to have their perfect work; *ninth*, believing in a personal God's supervision at all times; *tenth*, believing in special providences both from God and his angels; *eleventh*, and lastly, waiting like

the orthodox world for the inhabitants or powers celestial to inaugurate, in some sudden and supernatural and universal manner, the long-prayed-for kingdom of heaven on earth. But we have now arrived at a still higher phase of cosmopolitan progress, which eliminates

THE HARMONIAL THEORY.

Healthy mental maturity, as with outward forms and visible organs, is characterized by legitimate fruition. The brow is not wrinkled. Integral qualities are exhibited with order; and the once latent quantities are expressed and firmly fixed. The reflective faculties, relaxing their hold upon passing events, repose serenely within the flowery solitudes of wisdom. From the holy mountain of moral meditation—whereon there is an intuitive perception and realization of eternal principles—the matured mind calmly contemplates the world. Longingly and lovingly it looks historically and inductively down into the cradle, at the bottom of the hill of all life, and deductively returns upward and lives over and again every event and circumstance to the present moment. Like the successive pictorial flow of a spiritual panorama, infancy, childhood, youth, manhood, with their attendant pains and immortal pleasures, pass through the limpid memory of the patriarchal

intelligence. Lights and shades, in this retrospective picture, are equally impressive; here is a joy, there a calm, yonder a sorrow; each fixing the conviction that life's pilgrimage had been an intermitting fever, of day and night, of good and evil. Irrepressible gratitude for the pleasure and inexpressible regret for the pain—a consciousness of having done praiseworthy deeds, coupled with wilfully unworthy motives, and a memory of acts hateful and blamable—bring a fearful equilibrium of mixed experience to the ripened comprehension. Yet the mind is very tranquil. The sun of wisdom at length has dawned upon the fields of individual existence. The stormy heart is stilled by the master's voice. Passion's swaying and surging sea is now calm as Reason is; and the proud pre-judgment and foolish conceits, of bygone years, contend with persons and principles no more.

Not less true is all this with the healthy and honorable Maturity of mankind. Past eras of ignorance and superstition, of selfishness and war, of progress and growth, are fearlessly and fully reviewed. Multitudinous mistakes and occasional victories are duly recorded by the Genius of History. Presently the "Judgment Day" dawns with consuming fire. All persons and peoples, of every age and clime and career, are publicly interrogated. The lengthened columns of

profit and loss, of good and evil, are added up and balanced; the credits are exhibited, and the indebtedness acknowledged and forgiven; and, lastly, in keeping with a clearer preamble, there is framed a new constitution of Brotherhood more adapted to the years, needs, and capacities of universal man.

“Philosophy is patient,” says Cousin. “She knows what was the course of events in former generations, and she is full of confidence in the future.” Is it too much to affirm that the Race has now reached, through a few of its thousand millions of branches, an age of comparative Maturity? Is it presumptuous to proclaim that the world has recently evolved a boundless preamble, in three words—ASSOCIATION, PROGRESSION, DEVELOPMENT? Is it too soon publicly to declare that the divided and estranged Nations do utter *one* prayer only, for the universal distribution of those celestial magnetisms which flow from the Omnipotent “Hand of Providence,” the fingers of which are principles—LOVE, WISDOM, LIBERTY, JUSTICE, HAPPINESS? Is it unwise and irreverent to tell the truth, and therefore openly to bear witness for the absent and speechless millions, that the popular systems of government are unjust and tyrannical, that civil laws are yet barbarous and uncivil, and that prevailing religion has utterly failed in the assumed work of overcoming evil with

good? No! Let all this be proclaimed throughout every earthly kingdom. The world has spontaneously eliminated its own dreaded "Day of Judgment;" has voluntarily turned "State's evidence;" it has pleaded guilty; the verdict of condemnation has been rendered; it has petitioned to itself for pardon, which it may perchance obtain; and all we have affirmed, therefore, is timely and truthful and susceptible of immediate application.

Here, then, is born the Harmonial Theory of Evil. Reverently and dispassionately, with the firm step of maturity, this philosophy enters the Pantheon of History. "Let us throw open the gates of philosophical investigation," says a popular writer, "as widely and freely as Bacon threw open the gates of physical investigation. Let no one be frightened away from thinking." Being antecedent to human life, it follows the intuitions of thoughtless Infancy into the awful solitudes of Divine Mystery. Truth is eternal backwards as well as forward, and, prior to planet or population, His deathless evangels began their journey earthward.

Thither we reverently go to search out the origin of Evil. But absolute goodness is the only element about the Holy Centre. Superlatively perfect Love and Wisdom! Inexhaustible depths of Power and Good!

Illimitable expansions of Justice and Truth! Before the imagined CENTRE of the immeasurable univercœ-lum, the Infancy and the Maturity of the Race are equally appalled—the infant with an overwhelming sense of dependence upon an awful Mystery, the old man with an oppressive knowledge of his boundless ignorance; but of the two periods a healthy maturity is infinitely preferable, because the latter is blessed with the calm resolve to conquer the darkness, while the former is paralyzed with the hopeless acceptance of a fearful and mysterious Fate. Incapacity or failure of present comprehension, however, is no cause of scepticism with unfolded minds. But no earthly intelligence can separate the Eternal Mind from the laws of Nature. These universal natural laws flow through all gradations and delicate forms of being with that unweariable strength and precision of immutability which must characterize the Central Fountain Mind. In short, the Laws of Nature appear to be not the legislative enactments of an abstract Intelligence, but, on the contrary, the automatic vital-life-principles by which the Divine Mind is himself organized and unerringly regulated forever.

One truth is certain: that the laws of the outward universe are concisely summed up within and written legibly out upon the human constitution. And there is

another truth equally emphatic; that these fixed natural principles progressively ultimate themselves into grades or degrees of countless variety not only, but that upon *each* of these degrees or planes the *varieties* of life and diversities of organization are well-nigh innumerable. Now, observe, this boundless truth underlies the Harmonial Philosophy of Evil. It is impressively the "Word of God" heard in the garden of the universe. Out of these innumerable planes and varieties there issue forth the countless *differences* of form, function, and mission. These radical differences necessitate parallel dissimilarities of essence, of quality, of position, and office, in the empire of animation. For example—

Your admirable and orderly garden contains the beautiful rose and the ugly weed; your field exhibits the fertile grassy plain, and the sterile stony knoll; your white fleece reveals a "black sheep" in the flock; and so on, in doors as well as out, through the whole circle of your possessions. These contrasts, these differences and varieties, are necessary. Our youthful ancestors made long prayers and offered costly sacrifices to prevent a thunder-storm; but we, their posterity, with a maturer knowledge of science, are almost tempted to institute similar ceremonies to obtain the effects they so dreaded. We discover that elemental

wars and physical changes, in earth and water and air, are absolutely indispensable to human progress. Once that was believed to be "evil" which now is known to be "good" and beautiful. The inly burning earth is saved from a tragic end by simply breathing now and then through the terrible volcano. The killing frost of the third day giveth life to the sick with fever and epidemic.

Not less impressive is all this, on a yet more intimate plane, in the human world. The energizing law of Association actuates individuals into groups; groups multiply and combine themselves into tribes; tribes expand and colonize themselves into a race or people; a people, moved onward by the law of Progression, soon consolidates into a nation. And then each plane—the individual, the group, the tribe, the race, the nation—impelled by the inspiring law of Development, eliminates its own well-adapted Religion, legislates its own best Laws, and in its own way enforces the decrees of Government. Each in its own place is good; but out of its adaptations is evil. Anarchy, Patriarchalism, Theocracy, Despotism, Oligarchy, Feudalism, Democracy, Republicanism—how naturally legitimate is each in its own sphere! how beneficently beautiful, too, is each development of the Divine in Humanity when seen with its own parents, and performing *for their*

good its own dispensational mission! Not more symmetrical, and not less righteous is each of these forms of government in its adaptation to the human combination that required and evolved it, than are Idolatry, Polytheism, Pantheism, Dualism, and Monotheism to the spiritual dispensations out of which each of these religious developments was progressively eliminated and established. These Governments and these Religions, different and antagonistic as they are when out of their adaptations, are seen to be (*not evils and vices of a depraved humanity*, but) the sublime inevitable work of Father God and Mother Nature.

The fact should be perceived that Childhood, Youth, and Manhood—the three middle stages of mankind's growth, like the three sections of a bridge connecting the opposite banks of a river—are (or were) distinguished by superstition, extravagance, sensuality, barbaric cruelties, religious scepticism, legalized injustice, and war; while Infancy and Maturity, which are the opposite margins of the life-stream, are (or will be) characterized by dependence, gentleness, simplicity, sexual purity, science, industry, boundless faith, instantial philosophy, distributive justice, universal love, serene wisdom, and liberty absolute. But you must not be impatient and blaspheme, if Humanity should continue yet longer to live and move, to love and hate, and to

grow all its contradictory varieties on the same hemisphere.

Throughout creation the lesson is inculcated that Civilization—the preponderance of mind over matter, or of spirituality over animality—*is the result of mankind's progression towards the common destiny of universal industry, abundance, and unity.* The fundamental law of all existence is Association. All refinements and virtue, all moral powers and heroism, every blessing of the present century, together with all the manifold propensities and potencies hereafter to be developed, flow primarily from the one associative principle, the first effective expression of which is, MARRIAGE.

Marriage is the fountain or basic manifestation out of which is unfolded every other known human condition. This is true because, simply, it is that relation which precedes the existence and progress and growth of the universal world. Let us examine this proposition: Marriage precedes the development of our species. The young are tender, and must have clothing and a domicile. This imperative demand, which is made by infallible Nature upon the parents, very soon develops MECHANISM. Mechanism compels the development of constructiveness, precision, mathematics, geometry, and subsequently leads to the cultivation of the several Arts that protect, refine, surprise, fascinate, beautify, and

adorn. Marriage and Mechanism, thus wedded, beget the giant Selfishness. The isolated family relation and personal property systems are rapidly established. The recognition and perpetuation of individual "rights," among those of famous family, are important steps next in order; the ambition to teach, guard, and strengthen which, leads to the invention of citadels, fire-arms, and other weapons of defence. This individual condition gives rise to societary or confederated interests. And the same law, being alike applicable to national rights and interests, compels the science of confederated defence. The instinct of self-aggrandizement is now exercised as a protection against hunger, cold, and physical adversities. The art of war is next developed. Then follow the effects of the doctrine that "Might is Right"—spoliations, compelled servitude, the subjugation of one nation by the superior military force and mental skill of another—ofttimes in the name of the great Jehovah, the jealous "God of Battle." But who will say that these lower events are evil? that they did *not* occur in accord with Father God and Mother Nature? Marriage and Mechanism are certainly at the very basis of human history. And did not all events regularly result, just as the wolf kills the deer; as the bee (assassin-like) extracts the very life from the defenceless wild flower to fill its own selfish hive with honey; just as the

graceful gray squirrel purloins the heart's core from the forest nuts; as the spider entraps and murders the winged-ignorant traveller; just as one kingdom in nature is organized for progress, and equipped with instruments of destruction, to eat its way into and through every opposing obstacle? In the future of this planet all this discord will cease, when creeping things and inferior grades of life have performed their mission and died the everlasting death, even as every kind of preying (praying) upon the neighbor will cease; when, and only in proportion as, individual "rights" and isolated "interests" shall become, through a unitary organization of society and a harmonial form of government, inseparably *identified* and lovingly interlinked with the rights and interests of the world's Brotherhood.

But you exclaim against me; you call to me from afar; you impatiently bid me to forsake the dreamy solitudes of this grand old mountain; you invite me to a seat among the sin and suffering of my fellow-men.

Your cry of discontent shall not go unheeded; not cheerfully, however, but for the sake of being better apprehended, I will accept your dictatorial invitation; but I must speak a few more words from the elysian quiet of this delectable mountain.

From this holy elevation the earth's inequalities appear (not evil, but) necessary to its development and

beauty; on the law that shadows are essential to a picture, as discords are indispensable to the perfection of harmony. Viewed comprehensively, with an eye to philosophical proportion and utility, the globe's highest mountains dwindle down to mole-hills; its deepest cavities rise up to the level of tillable plains; its boundless oceans are quickly girdled with fertile shores; and soon, when taking the immense size and corresponding necessities of the earth into our estimate, the irregularities of its surface appear proportional to those of an apple. Even so the human race presents, in the main, only those social inequalities and national conflicts that were essential and necessitated by the divine laws of Association, Progression, and Development. Let us soberly reason together. Let me ask—

Would you propose to amend the Earth's constitution, and, by your elective franchise, vote for an eternal and immeasurable monotony? Would you throw these glorious and venerable mountains into the valleys? Would you spread dry land thickly over all the flowing waters? Would you change one hundred and fifty millions of varieties of animal existence into as many of exactly *one shape, one size, one propensity*? Would you transform the countless forms of the vegetable, botanic, and floral worlds into just *one pattern* of plant, tree, or flower? Under such management, with your

amendments of the present constitution, *what an imbecile globe it would soon become!* It would ere long be senseless and *flat*, like the head of its grumbling reformer. It would perpetually drivel and monotonously grin like a "natural-born fool;" and anon the whole body, once so orderly and beautiful, begins slowly to "dry up and blow away" for the want of brains.

Now transfer your fancy from the physical world to the human family. Suppose we set out to reform and fashion mankind anew; to force the various nations to resemble each other in every particular. To bring about this impossible calamity, the first step would be to have each individual mechanically "born again" by being recast and fashioned in the same mould; then each must be either cut short or forcibly elongated to suit the same standard of stature; next, particular scales would be required to ascertain and eternally fix for each person the same number of pounds; each must occupy the same proportion of space; must move to the same measurement of time; be actuated by the same impulses of equal potency; must think the same thoughts at the same moment; in short, all must be so organized from birth, so educated and situated in society, that each would automatically *do the same thing at the same instant* forever and a day. What a stupendous *sameness* would be this glorious world of progressive diver

sities ! Think of it, ye profane grumblers ! No *difference* in form, in feature, in feeling ; no *difference* in age, in size, in occupation ; no ignorance to overcome ; no imperfection to transcend ; no suffering to teach the value of happiness ; no poverty to be conquered by honorable riches ; no “grim-visaged war” to be smoothed and soothed forever by the holy magnetism of peace ; no evil conditions to be overcome with a principle of positive good ; no saints, no sinners ; no alkalies, no acids, no roses, no weeds ; no flowers, no thorns ; “no high, no low, no great, no small ;” no boys, no girls ; no men, no women ; no actors, no spectators ; no light, no shadow ; no contrasts ; no work, no play ; no brains, no body, no soul, no—existence !

How do you like the negation ? Does the lightless, shadeless, pointless, godless picture meet your conceptions of what the Divine Mind should have done, *if he could* ? From the mountain top of Harmonial Philosophy, the human mind—inspired by the largest, deepest, highest sentiments dwelling in the whole world’s infallible heart—can with boundless joy contemplate the univercœlum, and thence proclaim the glorious gospel of glad-tidings. *The intrinsic usefulness of adhering evil*—yea, its relative goodness and temporal necessity—is plain as the sun at noon-time. But with a more limited and therefore less wise vision, the morally-com-

bative and partialistic soul—feeling the lower world's jargon of misdirected passions, its infuriated war of selfishness, its envy and malice and revenge—would be instantly fired with a “holy indignation” as natural and commendable as it is uncontrollable. “Woe unto ye, Scribes, Pharisees, Hypocrites, Publicans, Sinners,” the offended soul would emphatically exclaim. “Ye Serpents! Ye generation of Vipers!!” But now mark you this: Let that same soul come intellectually and spiritually higher up; let its cloudless vision fall beneficently upon the lower world; let the wisdom faculties behold the interlinked combinations of human life and doings; let the whole mind grasp intelligently the discrete spheres and graduated planes unfolded by the eternal Principles of Association, Progression, and Development; or, setting aside the intellectual perception of all this Unity within endless diversity, let the soul just spiritually or intuitively get a picture of the stupendous truth, and then hark you—how infinitely higher its message—“*Futher: forgive them* (scribes, pharisees, hypocrites, serpents, vipers, all, all), *for they know not what they do!*” What different music from the same soul! Do you perceive the cause and the reason? Let me tell you then: Down there in the lower world of ignorant strife and ecclesiastical superstition, whither thousands impatiently call the optimist to

return, "Whatever is, is wrong," or nearly so; whilst up here on the Harmonial Mountain-top, "where the wicked cease from troubling" and the weary are at rest, "Whatever is, is right" or is in procession of becoming better; and this explains why it is that those standing here can behold with what beautiful certainty—

"The world goes round and round,
And the genial seasons run;
And ever the right comes uppermost,
And ever is justice done."

But let us shake hands over this question of Evil; let us carefully examine the patient; let us ascertain how the world got sick; and let us take counsel together. Let us feel the pulse of society; let us see the nations' tongue; let us look into the patient's eye; and, without prejudice, let us measure the size of his brain. Not the whole, but parts only, let us examine as representatives. Examples and witnesses, adapted to the solution of this problem, are sadly numerous.

We will consider, for illustration, how "Tom, Dick, and Harry," the little democratic fish, are swallowed by "Smith, Jones, and Brown," the great codfish aristocracy.

Brown swallows Harry simply because Brown has brains, has been to school, and knows *how* to find and

how to swallow that which best gratifies his appetite and builds up his selfish substance; while, on the other hand, Harry allows himself to be swallowed by Brown, simply because Harry has not the use of his brains, has not been to school, and is consequently *ignorant* of his subjective rights and objective privileges.

Jones unhesitatingly swallows Dick on the same principle, viz.: intellectual selfishness *versus* ignorant generosity. In fact, Dick emphatically declared that he would rather be swallowed than not. He told the sentimental philanthropist to "get out of his way;" and the moralist, being suddenly cooled off, and suspending his pity for a brief moment, actually beheld the awful injustice. Whereupon the humanitarian bestirs himself, and proclaims in a loud voice the vices of the rich and the sufferings of the poor. And in due course of social revolution and political equilibrium, Jones' stomach feels distended, and his large corporation is decidedly sick. The silly and servile Dick proves to be, in that delicate and absurd relation to his neighbor, a foreign and independent substance. His individual sovereignty renders beneficial digestion impossible. The selfish Jones was educated, it is true, but not in social physiology, nor in the philosophical principle that action and reaction are equal, or that to do a wrong is the certain way to suffer it, and hence he is

painfully alarmed. Social anarchy is at the very threshold. His stomach is deathly sick. The distressed aristocrat, therefore, forthwith dispatches his ceremonious prayers for the immediate attendance of Doctor Pentateuch. The doctor's consolations of the gospel prove stale and impotent. Consequently the great codfish Jones is humiliated, and in haste sends for his old opponent, Doctor Reformer. Only a few doses of philosophic salts and common sense were administered when Jones was induced to yield, and reestablish Dick upon dry land!

Dick's personal appearance can be imagined only; but his new conceptions of life, and its uses, may perhaps be described. He is resolved henceforth to maintain an independent footing. He is of opinion that one man is as good as another, and better too. Jones, he thinks, had *no more right* to swallow him than he had to swallow Jones. He is at last wide awake to his own manhood; and has resolved to employ all the weapons of self-defence. The cartridge-box first; next, the ballot-box; lastly, the jury-box! He is enthusiastic about the boxing school! The prairie-fire of social Revolution is kindled all over his still ignorant brain. But very soon after Jones disgorged him, Dick met Harry, who, still silly and servile, calls him a fool! Dick acknowledges himself to *have been* a fool, but

indiguantly repels "the soft impeachment" in the present tense; and yet, somehow, his mind is painfully and paralytically struck with the thought of its possibility. On the third day he meets "Tom," to whom he confidentially tells his manifold grievances; first, how he was knowingly, and contrary to the counsel and proffered assistance of a philanthropist, publicly and personally swallowed by "Jones;" second, how he then lived hermited in close confinement, with almost no ventilation, and only agglomerated bread with unfiltered water, during three white days and three black nights; third, how he was seized without due notification and contemptuously ejected upon the bare ground; and, lastly, that his outraged and insulted blood is boiling over a consuming fire, calling for unconditional revenge and immediate emancipation.

Tom patiently hears the excited Dick all through, and then coolly names him "a fool." Tom has attended church every Sunday for many years, and turning to Dick he says: "The parson with the Bible tells us how God has given negroes, poor folks, and the sick, into the keeping of the rich, white, and educated classes. And we are further told, by these sacred authorities, that after death, if we have uncomplainingly done our whole duty to our masters in society, the Lord will say to each of us: 'Well done, thou good and faithful servant, enter

thou into peace.'” To all this the earnest Dick reverently listens; thinks it over and again; realizes his impotency against such fearful odds; and resolves, finally, to banish all rebellious impulses save one: that *he will never willingly be swallowed by Jones again*, preferring next time to be flattered by similar attentions from the genteel Brown or gigantic Smith.

Now, then, let us examine the cause of this popular social injustice. What is the difference between Tom, Dick, and Harry, and their powerful opponents, Smith, Jones, and Brown? My answer is: The vast and shocking difference between the great lower world of small democratic fish and the high swell mob of codfish aristocracy, *is precisely and only that difference which of necessity distinguishes and separates the hydra-headed misfortunes of Ignorance from the prodigious lever-advantages of Knowledge or Education*. All this is mathematically philosophical, almost chemically certain, and harmonizes with the Laws of progressive development. The victims of ignorance propagate for themselves the worst of masters. It must be said that ignorant and wilful minds, by marriage and otherwise are the potent causes of bodily diseases and mental deformities; not less are they the authors of the endless “chapters of accidents;” the writers in human life, also, of the huge volumes of national evil; and the

automatic abettors of individual crime. Their ignorant stupidity and weak dependence tempt the selfish and shrewd to spoliage and enslave them; and then, the conquerors, becoming rich and proud and more powerful, combine with their victims to repel the Reformer and his work.

With this view we encounter the formidable presence of two hostile forces—1. THE WILFUL AND IGNORANT; 2. THE SELFISH AND EDUCATED. Poor and servile humanity on the right, whither we direct our sympathies; on the left, the few rich and cruel oppressors, by whom we feel repelled. Selfish and depraved tyrants, employing Force as the agent of conquest, murder whole tribes and confiscate their property; vast fields of unsurpassed beauty are wet and cursed with the blood of the innocent; immense territories of buried wealth, populated by ignorant and neglectful savages, are forcibly taken from the native proprietors; and so on, through the annals of mankind's history, we behold what are called crimes, sacrilegious transgressions, legalized injustices, national tyrannies, and enormous acts that swell out to the magnitude of Sin. Whether in memory we stand as spectators amid the Senators of Rome, or in fact among the Congressional intelligences of America, the same two hostile forces march athwart our vision. *Peace versus War! Liberty versus Sla-*

very! Truth *versus* Error! Virtue *versus* Vice! There they are, good and evil, education and ignorance, contending and struggling with each other; like Humanity with Caligula, like June with January, like Jupiter with Venus, like God with Belial. Milton's terrible picture of accumulated wickedness forces itself upon the alarmed imagination. You behold the startling personification of all known Sin, a monster image—

“ That seemed a woman to the waist, and fair,
 But ended foul in many a scaly fold
 Voluminous and vast, a serpent armed
 With mortal sting; about her middle round
 A cry of hell-hounds never ceasing barked
 With wide Cerberian mouths full loud, and **rung**
 A hideous peal; yet, when they list, would creep,
 If aught disturbed their noise, into her womb,
 And kennel there, yet there still barked and howled
 Within unseen.”

Horrid vision of the lower world! But this imaginary embodiment of Evil does not instruct us in the philosophy of its origin. This is the question most momentous. My answer is already delivered. Sin is the child of Evil; Evil is the child of Error; Error is the child of Ignorance; Ignorance is the first condition of an immortal being, whose whole existence is eternally to be swayed and regulated by the triple Laws, Association, Progression, and Development. Therefore, in our deep-searching investigations, we begin with the

constitution of the known Universe ; which is the only begotten Son of Father God and Mother Nature. But is this not charging the colossal systems of human wickedness and suffering back upon the Divine Being ? Certainly : nothing can be more palpable. Like the earth's earliest inhabitants we are led, inductively, within all phenomena to the Divine Mystery. We believe that—

“Wrong ever builds on quicksands, but *the Right*
To the firm Centre lays its moveless base.”

What, then, shall we think of Deity ? By His wisdom could no better plan be devised ? Was His power limited and obligated to just this method of being and doing ? Let us answer : Mental maturity sees Deity, as it beholds the universe, to be a perfect wholeness. The wisdom, to our discernment, is perfect ; and the dynamical attribute within is absolute ; and the world's evil is the dust of travel, an incident of man's progression. Existence of individual human beings necessitates positions in space ; positions in space necessitate various conditions ; these various conditions necessitate as many corresponding circumstances ; and these circumstances—being the combined results of persons, positions, and conditions—mould the individual to their image and likeness, either good or evil.

But what is this evil? It is the temporal subversion or misdirection of the absolute and omnipresent good. How happened the good to become thus inverted, diverted, or twisted? First, by man's ignorance; second, by man's error. Why was man thus ignorant in the beginning? Because man is designed for endless progression. On this principle it will be seen that *the inferior must precede the superior*; as the alphabet goeth before all scholastic attainment; or as helpless infancy is the basis of manhood's powerful superstructure.

The doctrine that Ignorance is the predecessor of Knowledge—that Evil is the dust and incident of the pilgrimage through the wilderness of experience which separates the two conditions—may be illustrated by a fact: Day before yesterday, while walking through the Charity Hospital, I beheld the prostrate form of a once beautiful, healthy, and wealthy man. He seemeth very different now, being bowed to the earth with the combined weight of many misspent years and painful diseases. O, how miserable! Maddened with the memory of himself, he loaded the passing breeze with savage execrations, polluting the ear of innocent youth, then near him, with words of profanity and throes of expiring passion. Like an incorrigible felon he was rapidly dying; and not one love-lit eye shed for him the tears of sympathy.

My whole soul stood still with the shock it had received. Clairvoyance soon came to my relief, however; and I traced that man's biography backward to its very inception. His mother was, long years ere this man had life, an ignorant, weak, proud, tyrannical, irascible lady of fashion; and her husband, prior to assuming either the relation of mate or parent, was a polite extremist and gentleman of folly in general. Of the thricefold sacred office of Maternity the lady knew absolutely nothing—and yet, I observed, she could speak French sweetly, could waltz through the mazy dance with bewitching grace, could flirt elegantly in costly crape, and frequently break hearts in flowing brocade; while the gentleman, with a complete intellectual equipment from college, the inheritor of a vast fortune, in consequence whereof he was among the wealthy acceptable as a Rothschild, he too, was ignorant of the paternal obligations. The conscientious and popular Parson who legalized this prostitution, was not less ignorant of his relation to humanity. Here, then, was *ignorance* and *error* and *evil* doubled and twisted, and wove beautifully into garments to drape the statute law and to adorn the sanctuary.

The child of these unprepared parents—that miserable pauper now dying unlamented—was the offspring of legalized passion. But parental emotions prevailing,

the baby-boy was petted with unwholesome display and puffed with vicious conceit. He was early taught to conduct himself toward dependents as though servants had only *duties* to be discharged, not Rights to be respected and guarded; so that the little tyrant daily practised the ungodly sentiment, "I am holier than thou." He was being hot-housed and urged headlong up into what visitors called a precocious wit; simply, at all times, a case of moral imbecility and intellectual inflation. Concerning the laws of physical training, the healthful use of water, of food, of air, or how to make himself mentally a Man, he was wholly ignorant. Therefore day by day he overtaxed his naturally beautiful body, subverted its most delicate functions, misdirected the normal play of impulse, twisted and dwarfed the tender scions of awakening intuition, confused others' Rights with his desires, fixed fashionable habits as garments about and upon his soul; and thus he onward went step by step from ignorance to error, from error to evil, from evil to sin; till, like the Delilahized and disempowered giant of Eastern fable, in a moment of great rage, he drew down upon his earthly existence the crushing weight of sin's tottering superstructure. But now, as I look, the incorruptible within his earthen constitution is preparing to embark for another Hospital, more saving and holy, beyond the sea of clouds.

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What is true of the individual, in all the possible circumstances and conditions of being, is equally true of all mankind. The biography of a part is a history of the whole. Hence I hesitate not to affirm, once for all, that *Ignorance is a negative or passive fulcrum upon which the intellectual lever of spiritual progress acts with an almighty and universal sweep!* Thus we realize that—

“ Humanity sweeps onward ! where to-day the martyr stands,
On the morrow crouches Judas, with the silver in his hands :
While the hooting mob of yesterday in silent awe return,
To glean up the scattered ashes into History's golden urn.”

Recent investigations, respecting the welfare of human beings after resurrection, have established unchangeably this truth : that Death is but the “ dark hour ” which like a herald precedes the morning Sun of a higher Life ; even as earthly Evil, when not abused, is the dungeon-door we pass through, or perhaps the wild highway over which we travel, to reach the goal of the absolute Good.

But does not this pleasing doctrine destroy all individual accountability ? Is it not too metaphysical ? too abstract ? Does it not cripple all efforts at private reformation ? Will it not relax the moral power of philanthropists ? No !

Just the contrary is the effect. Let it be forever

remembered, that *an explanation is not a justification*. The philosophical argument is this: An immutable Law is eternally beyond the reach of man's mutable will-power. "Truth is mighty, and will prevail," has become a favorite saying, and "Justice is slow but sure," is another accredited maxim—but why? Because these propositions contain the consoling divine Idea of a perfect omnipotence; an eternal Principle replete with infinite energy; to which man is at all times amenable; from the even irresistible flow of which he may (by will) temporarily diverge; but to the unutterable harmony, or penalties and benefits, of which he is one day absolutely certain of being consciously attuned.

Upon close examination of Mankind's position and relations to the physical empire and spiritual realm, this truth will be discovered: that his (man's) will-power is prodigiously effective with conditions and relations only; but that, amid the all-powerful play of eternal principles, his strength is like the broken reed. For example: the Law of nutrition is omnipresent, yet it is superior to and beyond the reach of man's will-power. He cannot insult it, nor violate it, nor in any manner impede its incessant operation—*i.e.*, no man can will down the voice of hunger; but the *condition* of providing for it and the *relation* of eating the food come

very naturally within man's control. Here we behold man in his appropriate place and jurisdiction. Among conditions he is a crowned head. He may slay and eat, or not, as he individually chooses. So with the fixed Laws of heat and cold, of sleep and work, of life and death ; none of these Principles come within the effectiveness of man's will ; but the local and particular "conditions" by and through which these laws undeviatingly act, may be and frequently are wilfully violated by human beings. Equally true is this upon higher planes of existence ; the social, conjugal, parental, political, intellectual, spiritual. Justice, Liberty, Purity, Love, Wisdom, Truth, Progress, and Happiness, are the names of Laws which no man can violate, invert, suspend, or cripple, in the discharge of their eternal labors and almighty mission ; but unto the fearful and conquering mind of man is consigned the self-punishing and therefore educational power to comply, or not, with those varied *temporal conditions* by means of which each unchangeable Principle helps carry forward the stupendous business of the univercœlum.

Thus we come to the question of individual responsibility. Man's willing faculties give him unlimited mastery over relations and conditions ; but against the fixed Laws, of the material and spiritual universe, he can do absolutely nothing. A King among "conditions ;"

among "Laws" a subject forever. Man's will is but the focalized effect of many inclinations. Acting independently your individual pleasure, is simply a *conscious* yielding to the strongest among several influential inducements. This conscious spiritual operation within your own private being—this balancing of the impulses and thoughts between two sets of inclinations almost equally attractive—gives rise to that self-evident decision called "choice." Now this *choice* is in accordance with the laws of cause and effect; but the conditions of obedience come within man's will-power. Here, then, begins the law of individual accountability; and here, too, arises the necessity of Reform and Reformers. But all persons are not equally responsible in the same direction. For example: Two blood-related brothers—one social and physical by organization, the other intellectual and spiritual—situated, at the same place and moment, between an identical combination of exactly opposite circumstances, would inevitably make an exactly opposite choice. Cows will select the best of ten bundles of hay, obedient ever to that fixed Law which makes water persistently run down to the lowest valley, or which causes the bean-vine to take infallibly but one direction in climbing a pole. Man has no physical or mental power either to create or destroy; but to modify and to change, whatsoever may come with.

in his reach, there is no power more fearfully and gloriously extended; and herein, consequently, is found what is termed man's individual and associative accountability.

In the limpid light of this Philosophy, therefore, the long-perplexing problem of "Free Agency" is happily and practically solved. Man is philosophically and charitably and hopefully seen to be just as and where he is—between Laws and conditions; at once *a* SUBJECT and *a* POWER; an integral child of *eternal dependence*, and, at the same time, the full-grown *immortal master* of his individual vineyard. Hence we conclude that, although it is philosophically true that man can neither disturb, transgress, nor resist the calm flow of immutable PRINCIPLES which are God's vital-automatic laws-of-life, yet, nevertheless, amid his varied relations and conditions to those Laws, the individual is knowingly and voluntarily able to impair or prevent his own happiness, and can as easily and wilfully deprive others of their temporal rights and local liberties. In this manner a human being, unconsciously to himself at the time, sends himself to the grand old college of Experience. Perhaps one strong nation may send the whole race to school through a wilful and savage transgression (not of any physical, social, or moral Law, which is above man's power, but) of the earthly *conditions and relations* of the Princi-

ples of that CENTRAL DIVINE UNITY which is "without variableness or shadow of turning." Upon this philosophic foundation we can safely stand in prosecuting the work of Reformation. From this standing point we can fully understand the origin among men of the doctrine of blame and praise, and why, also, there have been evolved from this doctrine so many vindictive codes, so many tyrannical institutions, and so many depraving plans of punishment. We can easily understand why one man, who is known to obey the conditions of fixed laws, is **naturally** beloved as a "saint" and why, also, his neighbor, who is known to transgress those conditions, is hated and condemned as a "sinner;" in short, and lastly, we perceive why it is that implacably hostile forces disturb the world's pleasurable Progress, and why transient and incidental antagonisms seem to postpone the actualization of the holy Idea of universal peace.

Let us now recapitulate, briefly; and very frankly define our position. *First*, we repudiate the Infant or Ante-human theory—that evil was originally premeditated and sent among men by the Divine Mystery—and yet, there is a truth within this proposition which no mind can reject; *second*, we repudiate the Childhood or Inter-human theory—that evil is the hopeless fatality of the physical universe—and yet, there is also a

Being of humble parentage, cradled and nurtured amid the imperfections of this small planet, she—the gentle spirit of Love—began her mission with no recommendation to the sensual and undeveloped, except her inherent elements of virtue and spirituality, which their bedimmed vision permitted them not to see. The history of her wanderings from hamlet to hamlet, from heart to heart, from shore to shore, is more replete with trial and incident than any romance in being. Misconceived and misinterpreted from the first, she has travelled nearly two thousand years, and can only present the *evidences* of the dusty and stony path she has pursued with unwearied step. Supernaturalism, the sacred masculine Idol of undeveloped minds, has been the only companion of her journey to the homes and hearts of men. But this pompous procession of priests and prayers—of machination and miracle; of churches, convents, cathedrals, and ceremonies; this pageantry of ignorance and superstition—was not of Her nature or choice. Far from it. On the contrary, she has been insulted from the first, and so retarded and compressed into the iron legislation of Mosaic sectarianism, that, on the whole, Christianity may be supposed to have accomplished but little or no good on earth. And cowards skulk behind the Bible. Out of 1,200,000,000 of the earth's inhabitants, only about 250,000,000

believe in the miraculous revelation or Bible of the Christians. And the majority of this number are Roman Catholics; there being only about 60,000,000 of Protestants, who are divided up into *various forms* of rationalistic reformation—Unitarians, Universalists, Quakers, Mormons, Infidels, and Nothingarians—making, on the whole, the most unprecedented and self-destructive conglomeration of Religious Opinions possible for man to imagine.

From all this, then, how unfounded and absurd appears the supernaturalistic prevailing opinion: that God put forth special exertions and miraculously displayed his omnipotence, in giving a *paper and ink revelation to Man!* But the pure Spirit of Love—full of spiritual energy and eternal life—has had all these unnatural garments thrown about and attached to her beautiful person. The history of sects *is not* the history of Christianity; but it is the history of man's ignorance and cupidity; a record more properly of Humanity's progressive development in moral experience. Yes, let it be steadfastly understood, that Christianity is not the especial development of an isolated individual; that Jesus was only a person; but that the Love-principle is the outpouring of moral life from the spiritual vitality of all humankind. "Love thy neighbor as thyself"—"Love and serve God as thy Father"

--“Be pure in heart”—“Cleanse thy body from its pollution”—“Be temperate in diet; calm in action; moderate in passional indulgences; live the divine life”—these admonitions have been spoken to us by ten thousand tongues; the summit of every Age has resounded with them: but the expurgated history of Jesus gives us the grand spectacle of *an individual attempt to practise and exemplify what the good of all times have preached.*

But is this all? Has the Spirit of Love no Saving Power for the 1,200,000,000 of living beings who tread the earth in different degrees of poverty and wretchedness, in different phases of a false civilization (like the present); with its attendant luxuries, its false religion, its superficial intelligence, and abounding contentions for *isolated* wealth and power? Has the Law of Love nothing to do in elevating the masses to the plane of Peace and Good Will?

The answer is “Yes.” But the popular church system of Reforming the world is based on ignorance and superstition. I mean to include, in this assertion, both the Romish and Protestant systems of salvation. To say the best thing that can be said in favor of churches, they preserve the forms which good spirits *once* occupied; they fan and subsist upon the social element; they address and bewilder the religious senti-

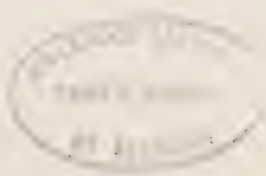
ment in men; they throw a sacred charm over ancient literature, and keep up the beauties of spiritual music—a form of worship hereafter to be exceedingly improved.

But when I think of Humanity, and of the very little *good* which the churches have really done, I confess that I see the whole establishment of Theology as a charnel house, filled with the remains of godless creeds mouldering forms, and sustained by Priests whose spiritual life has gone out—leaving laymen to maintain and defend the institution, who are professedly orthodox in opinion, infidel in practice, and bigots to all the *reforms* of intelligent philanthropists. In the Church there is nothing for Humanity. All is directed to the Individual. It restrains almost everybody; but *reforms* almost nobody—that is, if “loving thy neighbor as thyself” remains unrepealed as the law and test of righteousness.

Friends of Progress! Have you read the organs of the churches; the publications of the Catholic and Protestant Establishments? If you have not, you are far from being truly enlightened as to the godless and inhuman character of these systems of salvation. While nearly four millions of slaves are groaning under oppression; while the majority of the world are struggling under the trials of poverty and disease; while 1,200,000,000 of the earth's inhabitants are in bondage to the dis-

cordant powers of *Ignorance* and *Superstition*—the churches are disputing about the *physical shape* of the animal which conversed with Eve—disputing about this and that “doctrine;” determining upon “tests of Fellowship,” upon orthodox “passports to God’s favor,” upon “bonds of communion,” upon the credentials of holiness—overlooking and neglecting all the time the great interests of the world, laying infinite importance on a Bishop or a prayer-book; upon some unessential word in “the Original;” upon the quantity of water to be used in Baptism (whether a shower-bath or a plunge); contending for church rights, for church distinctions, for salaries; and then, with all these imperfections upon their heads, with all their materialism and equivocal claims to truth, they hurl forth the thunderbolts of anathema and denunciation at all who break away from their creeds, and seek the general welfare of mankind through other means and channels.

But, in the light of the “New Dispensation,” has the Church no mission? An affirmative response is freely given. I have alluded to the negative and *transitional* uses which the Roman, Greek, and Protestant churches now subserve—as standards to the Bridge which reaches across the religious and intellectual chasm between the Old and the New—but is it not possible to infuse a philosophic life into their withered and decom-



posing forms? No! it is not possible to give them both *new wine and new bottles to keep it in?* But can we not influence the churches to arise in the energy of goodness and integrity, to commence a fresh plan of individual and social elevation? My answer is: let us not forsake the honest supporters of churches: they may yet be changed into harmonial agents of positive good.

All the breathing world testifies to the fact, that "man is a religious being." If religion or veneration be a law or need of mind, then we should obey and gratify it. Therefore, to properly fulfil this law or demand of our being, let us have all popular sectarian meeting-houses "converted" into churches of Science, into temples of Philosophy and pure sentiment—wherein Music shall pronounce our felt prayers and breathe our benedictions. The physical church should become a place where every earnest reformer may utter his word. Let us have cogent reasons freighted with saving power. The reform church, substituting platform for pulpit, will bind the human mind to no creed; to no system; to no infallible theology or miraculous Christianity. The free church of the Future will be the Sanctuary of Reason—dispensing spiritual and natural Truths to a free and happy audience!

From all the foregoing it will be seen that the Harmonial Philosophy is not more destructive than con

structive. It surely sweeps away the ruins of the structures of Ignorance ; so that there may be free soil and more room for the Palaces of Truth. As blood, when withdrawn from the veins of the healthy and young and infused into the languid pulse of age, gives warmth and new vigor, even so *will* the Harmonial Philosophy electrify and spiritualize the honest and intelligent in the church of modern theology.

The new Dispensation cannot be projected and predicated upon any pen-and-ink Revelation. It must originate from, stand upon, and be upheld by, the great General Principles which are found to uphold the stupendous Universe—Father God and Mother Nature.

And yet all books, all notions, and all the bibles of the different races and religions of men, will be useful to all coming generations—yes, useful—just as the hands and stiff fingers of roadside guide-boards are full of use to the traveller in a strange country. Very soon all recognized and revered bibles—the Zenda Vesta, the Vedas, the Talmud, the Koran, the Hebrew and Christian Scriptures—will be weighed in the balance not only of Reason and Nature, but of absolute human Experience. Paul's wholesome advice to "Prove all things" will henceforth be much more intelligently and implicitly followed. But instead of existing and relying upon the well-ascertained laws of Nature, as all im-

movable institutions do, the Church is now based upon a strange literary compound. This self-contradictory compound is called a perfect Revelation—of the supposed character, promises, providences, and purposes of God. Consequently, this revelation is counted at “Par” by the Church. But I have made a psycho-chemical analysis of its properties. By this method I have found, when measured by the commercial standard of 100, the following discount:

Unreliable tradition,	.	.	.	.	.	30
Oriental imaginations,	.	.	.	.	.	10
Exaggeration of believers,	.	.	.	.	.	15
Errors of writing,	.	.	.	.	.	10
Errors of translation,	.	.	.	.	.	15
Pious frauds interpolated,	.	.	.	.	.	5
						<hr/>
Total of demerits,	.	.	.	.	.	85
Pure spiritual truth,	.	.	.	.	.	15
						<hr/>
						100

The reader will observe that this analysis gives the Bible credit for 15 per centum of pure spiritual teaching—enough forever to save the literary compound from the oblivion to which so many openly consign it. And so this age of bold criticism will purge Bible gold from its theological dross; and the wiser future will begin to put the pure metal to more rational and beneficent purposes.

The Harmonial Philosophy appears in the world as the Bridegroom of Love; does it not?—the coronation or peaceful crowning of *the essence* of Christianity. It is the free, firm, progressive Advocate of the rights of man, against the aggressions of a false Religion; the Defender of the Lovely and the Beautiful, of the Merciful and the Just, of the Fraternal and the Free—being, in a word, the philosophical Revelation of the nature of man and of the Universe.

The age of Force—the Iron age of Moses—lies at the basis of modern religion, legislation, and government. The Mosaic Dispensation of Power gives coloring to the popular ideas and social customs of Christendom. The God of Moses means Power. Hence, in that era, the terms “Lord God,” “Lord of Lords,” “Lord of Hosts,” “King of Kings,” “God of Battle,” etc., were used as expressive of Power, Will, Energy, Force. But the age of Love—the Silver age of Jesus—on the contrary, has had, as yet, no substantial footing on the earth. It has, nevertheless, overflowed with liquid sunlight the many iron structures of sectdom, and has softened and modified them to some extent. The terms “Lord of Lords,” etc., are consequently exchanged for higher language, such as “Our Heavenly Father,” “Father of Spirits,” “Benefactor,” etc.,—which are expressive of gentleness and paternity. This beautiful

fact shows what influence Love may stealthily exert upon the most monstrous forms of Force.

But the Harmonial Philosophy—the age of Wisdom or Gold—gathers together the past developments of the world, and adjusts them to the Laws of science, of order, of unity, and harmony. The terms “Lord of Lords,” which signify divine Power, and the terms “Father of Spirits,” which signify the divine Paternity, are exchanged to “Great Positive Mind,” implying the universality of Principle, also to “Father God and Mother Nature” who “live through all life, extend through all extent,” in whom so-called saints and sinners equally live, and move, and have *their* being—a *Heart of Love* and a *Head of Wisdom* at the centre of the Universe; circulating its immutable life-principles through each vein and artery of existence; causing each person and everything to grow and bloom progressively; ultimating at last in beauty and happiness to all, from the least to the greatest, through all the eternal spheres of spirit-being. Amen!

This Philosophy will surely develop a state of society on earth, which, in its interior arrangements, will resemble that Order and Unity which reign in the system of the stars! Yes, the sidereal laws, the planetary harmonies must enter into human government. The Hierarchy of the heavens, so to speak, is the only *Legislation* to

which mankind will instinctively submit—viz.: the absolute independence of each individual; each orb moving and shining in its own orbit. So, then, the Church of the Future will be the Church of the World. Glorious spectacle! I behold humanity elevated and sanctified. The interests of one man the interests of all. And I behold a ladder let down from the immortal spheres; upon which happy and beautiful angels are ascending and descending!

Wisdom has led both Love and Force into harmonial relations. My peace is perfect; and my soul is satisfied. For in that great Day of Universal Unity, the earth shall be *wedded* to the heavens, and Humanity will be at rest with **Deity**.

THE HARMONIAL CURE OF EVIL

IN the broad light and unquestionable authority of Principles unchangeable, the mind is led to conclude that *the abuse of evil consists chiefly in being overcome by it*—in tamely permitting discord to become positive and the master ; while, on the other hand, in accordance with the philosophy of imperfection and the principle of gradual moral ascent, *the true use of evil consists in journeying positively over it to whatsoever is better and best*. The several paths leading to the cloudless summits of Wisdom—“the royal road to Knowledge” up the Alps of life—are reached only by a departure from the vales of ignorance ; even as haggard Hunger is the incentive to ploughing, insemination, industry, harvesting, and ultimate abundance ; or as imperative Want is the chief among ten thousand causes of invention, supply, gratification, and boundless luxury.

Of all the inspiring discoveries of our giant-headed and iron-handed Century—in science and art, in ethics and philosophy—the Harmonial revelation of Evil’s

origin is the least recognized and the most important. Embosomed in this blessed discovery is the divine remedy infallible; for which mankind have so long and so incessantly importuned the abstract and Supernatural.

At length Evil has been thoroughly analyzed, by the most competent and authoritative Chemists known in the shoreless universe, viz.: the immutable Principles of Father God and the fixed Laws of Mother Nature; and, strange as it may seem, it (Evil) is found to contain neither "a devil" nor any elements of positive "enmity" to human growth and happiness. One fact, however, should be recorded: At the close of the analyzation there was observed a flickering bluish flame, issuing from certain volatile gases then rapidly escaping; also, at the bottom of the retort employed, a dirty gluish or resinous substance; but subsequently it was ascertained that the "volatile gases" were dislodged ecclesiastical prejudices, and the "resinous substance" was nothing more than the sublimated dust of departed Ages! Venerable chemists! They have taught us very graciously to perceive and believe that Evil is *not* a principle, is *not* a devil, is *not* a fluid, is *not* a solid, is *not* a sentiment, or a thing, to be blasphemed against and fought down like a wild beast; but, quite otherwise, these authoritative teachers have demonstrated

positively that what men term "evil" is but the temporary subversion of individual rights, the incidental misdirection of local forces, and the inversion of private faculties, innately good ; all of which, primarily, is traceable to the early protracted night of human ignorance, and is thence perpetuated through the unfolded generations of all the after ages by the wit and power of selfishness.

Discovering unmistakably, thus, that Christians and Reformers have no mythological devil to wrestle with in God's omnipresence, no ubiquitous monster of deathless "malice prepense" to aim and fire at through the empty air, not even a wicked self-existent principle to be principled against by means of rhetorical "Whereases" and endless "Resolves" concocted by non-resistants with which to *resist* the devil—discovering all this we realize a world-wide enthusiastic joyfulness, a throbbing gratitude, as though a mountain *incubus* had been by angel-hands lifted from off our bosoms so long hopeless, so sadly oppressed ; and now, instead of indolently weeping as heretofore over past sorrows and spilt milk, instead of fighting heaven by foolishly struggling with present vicissitudes, as sins, we lift our brows and stand erect, with arm and soul divinely prepared to supplant *little thoughts* with GREAT IDEAS, to wisely *control the conditions* of uncontrollable Laws—in short, to over-

come evil with good, the good with better, and better with the best! Our work is plainly mapped out. It is not merely negative, to strike down and *destroy* "rough places," but rather to "smooth" them into sympathy with prevailing needs; not madly to crush and burn up "the crooked," but lovingly to harmonize and "straighten" the misdirected or twisted works of ignorance and selfishness. The Harmonial Reformer's divine mission, then, is not to impeach and mutilate and madden and destroy—but it is, infinitely more glorious and positive, to fulfil the local conditions of fixed Laws, to build up the temple of individual Harmony, and thereby steadily to heal the many Nations.

Now that the origin and nature of evil are so thoroughly known, at least to the world's thinkers, how can wise men longer prosecute the war of irrational extermination? *The true cure of Evil is the true use of Evil.* Do you wish to make of your enemy a friend? Then become a friend to your enemy. Do you wish to befriend permanently an unfortunate acquaintance? Then study and act toward him so that he may very soon realize an independence; because all false reliance cultivated by you is future debility stored up against you. Do you sincerely pray to destroy evil and banish human misery? Then become philosophical in your philanthropic exertions. If you irrationally but heroi

cally set out to destroy your enemy, which is a weak work easily done, you thereby get defeated ; because, as true as there is a sky overhead, *your mental condition* lays the evil egg and hatches the vicious reptile you went forth to destroy. Is it not as I tell you ? Behold the many Reformers who themselves most *need* reforming ! Behold the many Christians who *need* Christianity more than the heathen to whom they charitably send it ! See the regally-cloaked Cardinal majestically administer the symbolized “body and blood” of a departed martyr to regenerate the adoring multitude ! Does he not himself (being higher in station and influence) more than they *need* a cleaner body and a purer blood, that his spirit may generate higher thoughts and manlier deeds ? Behold the rich Christian Parson as he solemnly breaks the sacramental “bread” which was made of flour so costly, owing to Christian laws of mercantile speculation, that the poor Christian mechanic can hardly obtain enough for his family ! Does not that Parson’s health require that he should “earn his bread by the sweat of his brow” ? And should not the Christian merchant at the sacred table—ere he sips the ruby wine—meditate before high heaven how he might “overcome evil with good” ?

But here comes a question : How can the Cardinal so comfortable, the Parson so pious, the Merchant so

meritorious, be reached by Reformers and influenced to do the best thing? Surely not by publicly arraigning the first as "a vile Jesuit." Not by unmercifully denouncing the second as "a time-serving hypocrite." Not by resolving in Convention that the third is "a financial gambler." Although each of these charges may be truthfully urged against each particular class, as a body or profession, yet no *individual* of either class can be effectually reformed by any such charges being preferred directly against him. Yea, more! He may be arrested legally, or condemned by reformers; he may be imprisoned by the State, or sent hopelessly to hell by the church; may be psychologically kicked by the foot of every mountain, or dreamfully vilified by the mouth of every river; and yet, should you look about on the Saturday afternoon of life, you would in all probability behold the same intractable soul, "outcast" as ever, and ready for "another dodge" behind the festooned scenery of society. Some lovelier code, some wiser path, will reach the prodigal!

In the light of enlarged knowledge of human nature, of individual man and his acts, the thousand and one *retail* schemes of curtailing social Discord appear mechanical and absurd. Branch-work among the trees of evil—the germs of whose first roots require wholesome fertilization—is a venerable form of philanthropy. But

it is *superficial* as venerable. A radical work is now demanded. The deep-struck and sprawling roots of the dark and deathly Upas must be dug up, and exposed to heaven's healing sun, ere better and more beautiful vegetation can crop-out and spread over the world. The Upas Tree of human *misdirection* hath many branches: One far-reaching limb is physical Disease; another scraggy bough is mental Discord; a many-jointed and leafless member is Intemperance; another part seemingly fertile but really barren, is Prostitution; the thinnest portion, that shoots out toward the far South, is Slavery; the thorny and twisted branch, with drops of blood trembling upon its weeping foliage, is War, another iron-jointed limb is Despotism; another is legalized Injustice—to battle with and remedy (or to trim up and prune) which the good-minded of nearly all countries have instituted alms-houses, hospitals, and tyrannical asylums; have organized common and supreme courts; have invented expensive police systems, and built barbarian prisons; have established vast armies, and supported small public schools; have got up temperance alliances, anti-slavery societies, peace conventions, and revival meetings; have printed sacred books by the thousand, circulated religious periodicals by the million, and founded meeting-houses costing trillions of hard-earned dollars: all more or less under the

sanction and management of eminent lawyers, distinguished physicians, revered popes, temporal kings, and respected ministers. Among the more private systems of protection and defence—against the branches and thorny projections of the Upas Tree of Misdirection—may be mentioned the Free-Masons, Odd Fellows, Shakers, Mormons, Insurance Companies, Savings Banks, and the several strong Associations of Merchants, Mechanics, and Artists. And yet, the criminal annals and institutional statistics give the impression (not to me) that vice and suffering are increasing in proportion to the spread of civilization.

In short, all evidence external is powerfully set against the entire system of trimming, and pruning, and bleeding, and blistering, and poisoning, and plastering, and puttying, and praying, and sand-papering those individual vices and popular conditions that are radically and germinally defective. We must probe the depths of human misdirection. The very deep seas of existence must yield up their contents. Superficial reform is unworthy the full-souled philanthropist. And the perpetual administration of outward restraints by lawyers, of quack medicines by doctors, and of supernaturalism by clergymen, should receive a full exposure and a permanent rebuke. Look truly into the fountains

of human evil and suffering, and you will discover that the sources thereof are three, namely :

1. Imperfect Organization.
2. Defective Education.
3. Immoral Situation.

I. ORGANIZATION. The primary misdirection—bestowed upon the child, through hereditary transmission of passions and disease by its ignorant progenitors—is first and most important. Physical defections and mental deformities are chemically distilled into the antenatal blood, are buried into the elements of bone, mixed with the marrow, ambrotyped into muscle, are scattered through the nervo-vital essence, are, in brief, sprinkled over and planted in every possible nook and corner of the (brain) organ of the mind.

“Facts are stubborn things.” At Washington city, before the National Medical Association not long since in session there, Dr. S. M. Bemis made the following shocking statement : “ My researches give me authority to say that over ten per cent. of the deaf and dumb, and over five per cent. of the blind, and nearly fifteen per cent. of the idiotic in our State institutions for subjects of these effects, are the offspring of kindred parents.

“ Aside from the facts which I have gained by corresponding with gentlemen who have given close attention to these points, a curious but perfectly legitimate

process of computation confirms me in the opinion that these estimates are very nearly correct. Five classes in the schedules prepared give 787 marriages of cousins, 246 of which have given issue to deaf and dumb, blind, idiotic, or insane children. Admitting the same ratio to prevail, the Ohio report, which contains 151 marriages of cousins, followed by deaf and dumb, blind, idiotic, or insane offspring, would indicate the existence of 332 other marriages of cousins in the same population, not followed by such defects. The counties which furnish these 151 marriages, as above, are supposed to comprise in their limits 332 unreported marriages; making a total of 483, contained in 1850, in a population of 1,528,238. If the same ratio be supposed to exist throughout the Union, there would be found to the twenty millions of white inhabitants, six thousand three hundred and twenty-one marriages of cousins, giving birth to 3,909 deaf and dumb, blind, idiotic, and insane children, distributed as follows:

Deaf and dumb.....	1,116
Blind.....	648
Idiotic.....	1,854
Insane.....	299

“Then if the figures of the last United States census still applied to our population, there would now be found in the Union,

“Nine thousand one hundred and thirty-six deaf and dumb, of whom 1,116, or 12.8 per cent., are the children of cousins.

“Seven thousand nine hundred and seventy-eight blind, of whom 648, or 08.1 per cent., are children of cousins.

“Fourteen thousand two hundred and fifty-seven idiotic, of whom 1,844, or 1.29 per cent., are the children of cousins.

“Fourteen thousand nine hundred and seventy-one insane, of whom 299, or 0.29 per cent., are children of cousins.” Here ends the medical testimony.

Physiological conditions, when transgressed by human beings as parents, are certain to blossom out, like poisonous plants, in the defective organization of children. Statistics upon this subject are alarming. Although Mother Nature's Laws of insemination, gestation, and procreation, are eternally exalted above man's will-power to transgress, yet, as has been shown, the *conditions* by which they relate themselves to individuals and through which they (the Laws) operate in the fulfilment of their mission among organic kingdoms, may be, as they (the conditions) too frequently are, inverted and violated by human beings in marriage. Do you wish to see living examples? Behold, then, the natural-born foes to individual rights and social harmony!

How much the Church must pray for them ! And the city and the State, too, how enormous is the sum appropriated by them to arrest, condemn, imprison, and punish ! These organic, living, thinking, plotting victims of parental violations—do they get cured ? Go ask the superintendents and physicians and keepers of the world's Almshouses, Asylums, and Prisons. Or, yet more direct and certain : visit both the palliative and vindictive institutions, and behold, the hereditary Idiot ; the inwrought Wretch ; the constitutional Vagrant ; the instinctive Murderer ; the involuntary Thief ; the full-blooded Pauper ; the automatic Liar ; and the brain-bent Suicide—effects of imperfections inherited, of parental ignorance and transgression. Sires, grandsires, and great-grandsires, reappear in the offspring, either good or bad, as they may have been. Brain and mind, spine and character, bosom and affection, hand and power, temperament and manifestation, body and soul, are twin-born and inseparable ; they innovate and renovate, and inspire and expire, and coöperate like twins together and with each other ; and the subtle *dependence* of each upon the other, in this stage of existence, is very positive and indisputable.

Behind the curtain, in the quiet realm of causation, we discover that all hereditary *misdirection* originated from the basic fact, already explained, that, in an un-

progressed state of the human family, all Love in manifestation is low and external, sensual and discordant. The philosophy of which is : that what men term Love is Life—all Life is Love—the same in principle and proclivity, in lower kingdoms as in human nature. From this Life-principle or Love-law is originated all organizations, all sentiments, all opinions, all impulses, all powers, all propensities ; and upon the unbroken links of this golden chain, or principle, the peculiarities and imperfections of progenitors may be, as they are, telegraphed and stereotyped from generation to generation amid the roll of ages. But our hope for Humanity was never so large as now : the cause being, that step by step with the march of mind in fields of physical science, the Idea of controlling *the conditions* and improving *the type* of procreation has become influential with intelligent Americans.

II. EDUCATION. The next fertile fountain of miserable *misdirection* is Education. By which is meant all acquired knowledge—good, bad, or indifferent—received from without through the several senses. Very soon after birth the young brain, the mind's physical instrument, begins to take on dim shadows and distinct impressions. The thinking faculties are yet feeble and tender ; the placid imagination is sensitive and plastic ; the affections are unprejudiced and susceptible to almost

every appeal from the outer world. The rosy gardens of childhood and the green fields of youth may be easily ploughed up, sowed with wild oats or pure white wheat, and harrowed over to any extent, at the option of the legal and natural proprietors. Parents first, then relatives, next companions, lastly circumstances, each and all, take turn in fashioning the vessel to honor or deformity; in carving the furniture of Memory; in cutting the grooved channels of coming Affections; in breaking roads through the soul to welcome the trampling feet of Propensities; and, lastly, in adjusting against the white walls of the yet unoccupied Halls of Conscience, the family pictures of local hatreds, and the minister's pencilled platitudes of what the old masters in ethics termed "right and wrong." Without artificial books, without school-house discipline, without teachers other than these, the young garden gets a dressing, and the verdant field is over-sown; for thus the mind acquires *an education* beyond the reach of after years and the power of better experiences to remove and efface.

Very young children, like many of a "large growth," absorb unconsciously the prevailing notions of persons; the political opinions of the family, and surrounding religious prejudices, which ever afterwards haunt the soul, as though they were the most important innate ideas of truth and righteousness—an outrageous impo-

sition upon childhood ! Upon this educational *misdirection-fact* are fixed the national hatreds of the earth. The Persian youth is taught to feel unlike the Hindoo, the Greek unlike the Turk, the Chinese unlike the Christian. Each nation hath manufactured and stereotyped a particular pattern of what is immutably Right and Wrong—a peculiar Conscience as a standard of judgment—which is branded as with a red-hot iron upon the heart and brain of the native youth, at the fireside and market-place, at the tea-table and popular Academy. And thus it happens, without angel-aid or God-willing, that one soul comes to esteem *as very sacred* that which another, equally honest and intelligent, deems secular and terrestrial ; so that, as is well known between Jews and Christians, the conscientiousness of the one is identical with the rascality of the other. A well-organized and healthy young man, a natural-born mechanic, may, by misconduct and ill-selected studies, be mentally enfeebled and boiled all the way down to a minister. But the reverse of this picture—a natural-born minister being promoted by education to the glory of a good mechanic—is hardly known in human history. Thus education is a fertile source of misdirection, whether obtained from books and teachers, or from direct contact with the world at large.

III. SITUATION. What is not done by organization

and education, to subvert and misdirect the growth of character, may be accomplished by Situation. The former are frequently indirect and mediate, but Situation exerts a direct and immediate, though not very lasting, influence upon the human mind. *Situation*, therefore, may "cover a multitude of sins" in our fellow-men; yet, when reflecting, we revert to and soliloquize the fact that "they *are* sins nevertheless."

The compound of Situation is variously modified by country and circumstances. Usually it consists of inherited inclinations, of educational bias, of individual interests, of the friendship of friends, of the pride of relatives, of the world's keen-eyed supervision, and, lastly, of private ambition to be commended and successful. The manifold magnetisms of life are thus bestowed upon the emotions of manhood; and thus, too, the myriad Liliputian threads of self-interest get tied around the giant will of noble but latent character.

Immortal mind is crippled and psychologized by Situation to a fearful extreme; so much so, in truth, that to judge a man by his acts, as "a tree by its fruits," would be the most fallacious of judgments. By organization a man may be well-balanced and liberal-minded, and perchance not less blessed by education; yet, when vitiated by the controlling sceptre of Situation, he abjures, like Galileo, his best principles, and, like Peter,

denies his divinest master. Solomon Grundy, Esq., *as* an acquaintance at church or at dinner, is a very noble neighbor; but as a Merchant, seen through the leaves of his ledger-tree of profit and loss, he is gracefully unprincipled and dangerously selfish. Beautifully benevolent by organization is my honored fellow-citizen, Peter Turnpike; but, under the oppressive necessities of his business Situation, he is contracted and repulsive as Avarice itself! One sweet-tempered, beautiful-bodied, generous-spirited boy of my acquaintance became at thirteen a clerk in his uncle's grog-shop; and at eighteen, owing wholly to the magnetic immoralities of his situation, he was nervously discordant and combative, disfigured, and frequently inebriated.

The philosophy of all this appears indisputable: Man is by nature obligated or necessitated to act from the mandates of self-interest, either high or low or intermediate, and it is absurd to expect from him conduct upon any other principle. Individuality of existence predetermines individuality of motive. My interest in the existence and prosperity of another may induce me to rescue that other from suffering, accident, or death, unmindful of any personal risk or sacrifice; or, on the other hand, my self-interest may possibly so counteract and outweigh all extraneous relations and affections, that I might save myself from suffering, at the risk and

injury of hundreds; the principle in both cases being the same—on a high plane we term it “disinterested benevolence,” on the low scale its manifestation is justly christened “sordid selfishness.” Naturally we *love* the first, and *hate* its opponent.

The positive, but fortunately temporary, control of Situation over Character may be illustrated in a great variety of ways. Legal machinery is monstrously complicated, and turns off much evil; but lawyers *will not* reform it. Neither will physicians readily abandon their long-exploded nostrums; they *dare not* as at present situated. And really well-informed clergymen *cannot* preach a word of common science on Sunday. The cause being: the people have assigned to each class a Situation, have prescribed laws of despotic custom to regulate it from age to age, and thus *the individual*, although perhaps well organized and educated for a straightforward and noble existence, is made practically *immoral* (that is, weak in principle and hypocritical) by means of his circumstances. Lawyers, as a class, under the magnetic immoralities of Situation, but oftentimes contrary to their individual impulses or wishes, *desire* human misunderstandings and litigations—are practically and professionally the educated opponents of “Peace on earth and good-will among men.” Physicians also as a class, owing to the necessities of Situation, *desire* physio-

logical ignorance among men and the prevalence of disease. And gospel ministers, too, as a class or propaganda, being swayed by the sceptre of the same king, *desire* the world to be blessed with only a mute science and brainless philosophy. But, considered as "men and brethren," the members of these professions are (many of them) philanthropic and liberal.

The law of interest, controlling conduct and misdirecting character, is applicable to the earth's whole population—to the Hindoo worshippers of Budda or Brahm; to the Patriarch, and his tribe; to the Pope, and his children; to the King, and his subjects; to the Slaveholder, and his servants; to the Governor, and his constituents; to the Husband, and his dependent; to Women, and the fashion; to Lawyers, and their clients; to Physicians, and their patients; to Clergymen, and their supporters; to the Rich, in the parlor; to the Poor, in the kitchen; yea, *with all people everywhere the law of interest*, as eliminated from individual Situation, *is subverting and twisting many of the noblest attributes of human character.*

We now come to the question of Cure! Organization, Education, and Situation, are the three fountain sources of individual discord and social misery; to counterbalance and *remedy* which, the Harmonial Philosophy would institute three practical methods:

1. A School of Prevention,
2. A System of Palliation,
3. A Work of Reformation.

It has been satisfactorily demonstrated, I think, that individual man is master of temporal and local conditions; that his self-sovereignty or kingship in this kingdom is diminished or augmented in proportion to his ignorance or knowledge of immutable Principles; and, therefore, the conclusion that no mind is qualified to be a true philanthropist or a constructive humanitarian, unless intellectually and spiritually unfolded in such knowledge, is reasonable

And the first most needful thing is, true knowledge concerning *the chief cause of civilization*. In this discourse the subject must go unanalyzed and undebated; yet a few words may serve to fix its importance upon your understanding. The most popular definition of civilization, adopted by this portion of the wide-world, was suggested by the contrast presented by portions where Letters, Arts, and Sciences, did not flourish. One thing is remarkable: when compared with other nations the so-called civilized present not the *absence* of what is termed vice and crime attributed to savage races, but only *less* as to quantity, and different, as well as more intense, in manifestation; that is to say, every civilized nation presents, in different degrees of modifi-

education and refinement, those evils and vices and discords that may be found among races not civilized and without Christianity. The savage is in bondage to things finite and measurable, to a sensuous philosophy and objective religion; so is the civilizee, but not to the same limited extent. The savage is ignorant and brutal; so is the civilizee, but upon a higher and more delicate plane.

Popular theologians and their earnest followers claim for Christianity the credit of civilizing so much of mankind. They begin to adopt positive Science as a gift of God; profess that they have ever been the friends of philosophical investigation; openly thank Jesus for suggesting the Atlantic Telegraph; and enthusiastically celebrate the Almighty for having anchored the cable so successfully within the rolling deep! Upon this plan the church explains the origin of all civilization—a supernatural development, through the agency of inspired men and natural forces. But Edward Everett, on the occasion of the inauguration of the Dudley Observatory at Albany, suddenly forgot his subserviency to popular supernaturalism, became a speaking medium for the spirit of common sense, and proceeded to assign *the true cause* of existing civilization: “While at our places of education we diligently investigate the wonderful properties of matter developed in the phenom-

ence of the physical world, shall we not deem a portion of our time and attention well bestowed upon the miracles of Language, written or spoken, *which lie at the foundation of all our intellectual improvement, of all our literature and science—in a word, of all rational communication between man and man.*”

The omnipotent force of spiritual IDEAS, the unweariable energy of the eternal PRINCIPLES of Love and Wisdom, the indwelling sentiment of Brotherhood among men, based upon the holy relation of Father God and Mother Nature, is the world's only and sufficient hope. All history—hieroglyphic, sacred, mythologic, traditional, and written—is demonstrative on this point: that Humanity has at all times kept its HEAD elevated above the earth, even while its body and feet passed between complicating elements, over idolatrous plains, and through mighty wildernesses of anarchy, superstition, want, and death. Upon her heaven-ascending head, kindling with a richer radiance as age succeeded age, she wore the crown of Reason. Wisdom, as developed by the pressure of a progressive experience, whispered courage and promise in the listening ear. Humanity was cradled in Asia, and the germ of all civilization was planted at the same time in the human constitution. Sensual needs suggested and obtained sensuous means of gratification. Necessity

was the "mother of invention," even as experience was "the father of civilization," which the career of each nation proves to a demonstration.

But you ask: "Why do the heathen remain in darkness and mythology, while we, having the Bible and Christian institutions, are blessed with all the instrumentalities of peace and prosperity?"

The answer is plain: Humanity is as an Olympus—a towering giant, with a genius mighty as that of all the gods combined—whose head touches the upper sky, while his body and lower extremities (the inferior races) reach far down through the deep ages and stages of patriarchalism, of barbarism, of savageism, yea, down below the beds of deepest oceans to the granite foundations of the globe itself, whereon he stands a finite and measurable, though gigantic and vast, incarnation of the infinite and immeasurable Deity. He began his march civilizationward from the day of his birth. He felt his destiny? Humanity moved obedient to its centre of gravitation, and centrifugated its forces and organs, naturally. He declares by his "foot-prints on the sands of Time," that he began his pilgrimage from China; then colonized Central America, whither he learned the arts of architecture and hieroglyphical expression; that then he branched out and established a better life in Egypt; thence into

Greece ; afterwards to Rome ; then to Europe northern ; and subsequently sailed to the American continent. Not the whole body, remember, but the head portions only. The best parts of Humanity, the most enlightened, the most enterprising and intrepid and conquering, developed the facts of civilization. Therefore you will conclude, truthfully, that all the art and science and philosophy, the best code of laws, the best systems of morality, the noblest ideas of personal liberty, the finest plans of education, were derived (not from supernaturalism, but) from EXPERIENCE within the great heart and high head of the giant-breathing world of Humanity. Wherever you find the Brain of the Race there will surely be the most science and many happiness-promoting developments.

The enlightened portions of the world have long since acknowledged, with the eloquent Edward Everett, that the basis of civilization is experience and language ; not the Bible, nor yet any system of Religion that rests upon it. History proves that man's constitution contains the essential principles of true growth. The true Saviour—"the kingdom of heaven"—is within each human being. His name is WISDOM ; his manifestation, HARMONY.

To teach all this, and vastly more, we require a "School of Prevention." In this department should be

the Free College, and the Free Press; both to be the property of the people, for whose permanent prosperity they exist and coöperate. In order *to prevent* the development of evil from deranged conditions, society must give to its present children—the fathers and mothers of the future—an education in the sphere of physical laws and spiritual principles. Immortal IDEAS more than *transient* thoughts, and fixed PRINCIPLES rather than fleeting facts, should be roused in the young mind, as the only foundation of scientific and moral improvement. Upon no other ground can we reasonably expect a generation of noble men and worthy women; out of no other school can we look for classes of young minds, who, by harmonial marriage, will bestow upon the world the fadeless glory of good offspring.

In energetic unison with the Free College, constructed upon the system of unitary interest in the large economics, will be the Archimedean Press with its myriad evangels of thought:

“ Firm in the right the Daily Press should be,
The tyrant's foe, the champion of the Free;
Faithful and constant to its sacred trust—
Calm in its utterance, in its judgment just;
Wise in its teaching; uncorrupt and strong
To speed the right, and to denounce the wrong.”

But there are hydra-headed evils, and countless suf-

ferings, which no "School of Prevention" can possibly reach; therefore the necessity of doing some negative good by means of a "System of Palliation." This department should include charities, methods of wholesome restraint, and several philanthropic Institutions.

In the direction of kindly offices and palliative methods, for the miserably poor and painfully unfortunate, the world is just now doing nobly. Thousands and millions of dollars are expended annually on the American continent alone, simply to alleviate isolated distress, and temporarily to plaster up the myriad old sores of a wrongly-constructed society. "The ounce of Prevention" is too weighty and formidable yet; hence the philanthropy of all classes administers "the pound of cure;" but no extensive cures can ever thus be accomplished. The heart-rending cries of hunger heard in cities are hushed for a moment only; and, for an hour, perhaps, the disabled are lovingly lifted upon beds of comparative luxury. The faithful Roman Catholics have their romantic and sacred Sisters of Charity; protective societies and mysterious Associations have their very Odd Fellows; many decaying fortunes and dilapidated homes have been cheerfully rebuilt by Free Masons; suspended bankers and uncertain proprietors of real estate have obtained Life Insurances; the sleepy-headed and still-bodied have been frequently

consigned to the wide-awake Shakers ; and yet, strange as it may seem, one fact remains palpable : that evil and its multifarious concomitants keep a relative proportion to the increase of population in all countries. There is at all times about the same number of natural-born Gamblers, of natural-born Idlers, of natural-born Drunkards, of natural-born Beggars, of natural-born Delinquents, of natural-born Liars, of natural-born Paupers, of natural-born Fools, of natural-born Libertines, of natural-born Prostitutes ; and now, mark you ! the social and domestic Machinery for the wholesale manufacturing and multiplication of the several distinct *types* of Charity subjects, is still in vigorous operation—turning, and buzzing, and wobbling, and groaning, in full view of both Church and State—at a rate of speed proportional to the world’s progress kingdom-of-heavenward. And any bold attempt to stop this infernal social Mill is politically and ecclesiastically denounced as “infidelity to the sacred ties of Law and Order”!

The amount annually appropriated to *palliate* existing social suffering, without doing any permanent good, is more than sufficient *to prevent half of the misery* ; by means of an education in fixed IDEAS and spiritual PRINCIPLES, which would certainly purify the marriage relation, harmonize its attendant conditions, and exalt

its legitimate results. It has been fully shown that twenty children can be educated, and thus exalted in manhood superior to the sphere of Crime, for a less number of dollars than are now ignorantly voted, and vindictively appropriated to punish *one poor mortal* guilty of manslaughter in the third degree! Now we, of the Harmonial School, consider all this a culpable *misdirection* of public money, a subversion of common science in society, a useless exercise of noble sentiments and a misappropriation of donations from the constitutionally benevolent.

In the "Work of Reformation" is included the two giant powers of civilization: the Church and the State. The work of Reformation is predicated upon a true philosophy of man and his acts. It is wholly integral, constructive, and designed to "overcome with good" those evils which neither the School of Prevention can reach, nor the System of Palliation control. The combined legal intelligence and humanity of a People are believed to be exhibited in their Constitution and Laws; and the dominant Religion is esteemed as an embodiment of the spiritual experience and moral growth of the mass; so that in the two eyes of a Nation, the State and the Church, we may look for all the legal strength and moral light possessed. These twin-born institutions are natural as stars in the sky, and crop out

of prevailing conditions spontaneously, as do the Arts and Sciences from Education. But no argument is required, methinks, to convince the wise and good of this Continent, that the Government is far behind its original purpose—to protect persons and property; neither are statistics needful to demonstrate that the Church is yet more effeminate in principles, and deficient in knowledge of constructive Reforms; nor need it be very emphatically proclaimed that thousands of voters, and hundreds of sectarians, are everywhere waiting for broader political and higher ethical developments with which to unite and coöperate.

All this is too apparent to require special proclamation. The divine Idea of personal liberty is alarmingly enfeebled in the Government. That wry-faced and barren old moon, the Property question, has nearly eclipsed the remoter Sun of human progress. The depraved spirit of private aggrandizement, of converting by banks and otherwise all property into a self-multiplying power, of promoting the capitalist to a position preëminently more honorable and powerful than the man who labors and produces wealth, has well-nigh paralyzed the divine functions of Government. "The truth must be sounded in the ears of men," said the wise Channing, "*that the grand end of society is to place within reach of all its members the means of im-*

provement, of elevation, and of happiness. There is a duty higher than to build Almshouses for the poor, and that is, *to save men from being degraded to the blighting influence of an Almshouse.* Man has a right to something more than bread to keep him from starving. He has a right to the aids, and encouragements, and culture, by which he may fulfil the destiny of a man; and until society is brought to recognize and reverence this, it will continue to groan under its present miseries."

Professor S. H. Dickson, of Charleston, S. C., late of New York, says: "Time enough has been devoted, ineffectually, in continuous efforts to relieve suffering; to prevent it should be our paramount purpose. If one half the amount expended on hospitals and almshouses was appropriated, with judgment, to the physical well-being of the class with which these institutions are filled, the remaining moiety would be more than sufficient for the necessities that now, with the most unsatisfactory results, consume the whole."

Our limits will only admit a few brief extracts from the voluminous testimony which comes to us from Europe on the subject, where it has longer been studied and is better understood:

"Nothing," says an experienced English Poor Law Medical Officer, "is so destructive to the health and character of the working part of the community as the

wretchedness that surrounds them, and the constant evils to which they are exposed, in the shape of damp, low, unhealthy habitations. The most impoverished, over-crowded, and filthy, will always be found the most unhealthy.”

Says another—“The great mortality among the poor from typhus fever and cholera, is proved by experience to be connected, as cause and effect, with filth and over-crowding.” Of upwards of 18,000 deaths by cholera in London, in 1849, 81.7 per cent. were among laboring men.

Bandelocque says: “Personal experience, reading, reflection, and a great number of facts, and the analysis of a great number of observations, have impressed me with the deep conviction that there exists one principle of scrofulous disease, which predominates over all others, and without which the disease would never perhaps, or, at least very rarely, develop itself. The cause consists in particular conditions of the atmosphere in which the individual resides.” He then shows the intimate connection that subsists between scrofula and consumption, and *unhealthy dwellings*.

An eminent philanthropist commissioned by the French government, to investigate the causes of discontent and prevalence of misery and crime among the poorer classes of Paris, reported that “it is impos

sible to overrate the mischiefs to society which rise from the wretched lodgings of the working classes. This is the origin of the dissolution of the family tie, and of all the miseries that follow. The father avoids his uninhabitable home, and seeks in the public house an asylum from the horror with which it inspires him. After studying, with religious anxiety, the domestic life of a large number of work-people, I am bold to affirm that the unhealthy and wretched condition of their dwellings is the primary cause of the misery, the vice, and the calamities of their social existence."

II. II. Harwood, Esq., Honorary Secretary of the London Society for Improving the Condition of the Poor, affirms that "such is the general character of the tenements occupied by the laboring classes in London, backed as it is by evil companionship, which is their natural and almost necessary concomitant, as to produce *fifty per cent.* of the crime that fills the prisons, pollutes the public journals, and endangers life." And what he regards as a "climax beyond which it is impossible to reach," is the attendant ignorance and physical degradation that present a barrier to ministrations for their benefit, which he alleges, is, "in many cases, absolutely insurmountable."

In the parish of St. Giles, London, containing a population of nearly 38,000 souls, which are chiefly of the

poorer classes, it is stated that "The physical circumstances of the poor paralyze all the efforts for their spiritual or moral welfare. . . . Every effort to create a spiritual tone of feeling is counteracted by a set of physical circumstances, which are incompatible with common morality. Talk of morality among people who herd, men, women, and children together, without regard to age or sex, in one confined, narrow apartment! You may as well talk of cleanliness in a sty, or of limpid purity in the contents of a cesspool!"

Now we, of the Harmonial School and dispensation, propose a constructive Reform work. We do not plan private phalansteries as the best means; do not propose to club together gregariously, and consolidate into out-of-the-way colonies; not to withdraw from immediate contact with existing social conditions, and thus absorb the best men and noblest women; not to abandon the machinery of government to the management of petrified hands, and unscrupulous demagogues; not to leave the moss-covered church, and its many good but conservative and hermitted supporters, to be utterly destroyed by the advancing flood of spiritual progress; but very different is our proposition, viz., to plant ourselves henceforth and forever upon the eternal PRINCIPLES of Association, Progression, and Development; to recognize in every man of every age, and every

clime a member (more or less intimate) of the Harmonial Brotherhood; to encourage capable and reliable minds of both sexes and hemispheres of existence, whether inspired by spirits from without or by an integral love of Truth and Justice, to journey and teach orally the fixed Laws of Science and the immortal Principles of Philosophy.

Upon this basis, firmly laid within the People's affections and cultured reason, we propose to inaugurate the constructive and protective works already nominated. Our labor will be chiefly *to prevent evil, vice, and misery*. We will not aggravate and encourage the world's misdirections by covering them with philanthropic plasters. And we hold this to be possible only by and through the divine energy of immortal IDEAS awakened and diffused over the wide sea of humanity, by means of Polytechnic Institutions and impartial periodicals under the control of cultured and harmonious minds. If evil is seen and believed to be but *the misdirection of intrinsically pure forces and faculties*, surely, then, the infallible remedy will be easy to prepare and pleasurable to take. Error costs society and government seventy-five per centum more than truth. War is fifty times more expensive than peace; to say nothing of the wail of woe and the dead sea of suffering. If the United States appropriate forty millions yearly to

support a vice-generating Army and a bloodthirsty Navy, may not a few millions be donated more cheerfully to establish and maintain a School of Prevention? If the American Bible Society is enabled to expend millions simply to disseminate the crude Records of an oriental Inspiration, may not a truer Association, similarly constituted and authorized by charter, with a reliable Board of Managers, be as well supported in its better work of distributing world-wide scientific books, spiritual leaves fresh from the tree of Life, and progressive literature of a noble standard? Surely, if twelve discordant persons can ride in an omnibus, or if three hundred foes to human welfare can cross the ocean in a model steamer, may not the same or similar vehicles of travel be used by the twelve harmonious or the hundreds united?

Even so, then, may not the legal machinery of the State and the ethical efforts of the Church, after undergoing extensive improvements and being greatly simplified, work well and usefully in the hands of clear-headed and true Reformers? If a low interest or immoral selfishness was the mainspring and motive which introduced the African people and Slave labor upon this continent—not consulting Justice, but insulting Humanity—may not a higher interest, an intelligent selfishness, firmly and politically planting itself upon Free

Soil as a prelude to Free Labor, one day overcome the evil with good? Ignorance cannot compete with wisdom; neither can the labor of bondage coëxist very long with the Labor of Liberty; for the first is negative and self-destructive, while the latter is positive and immortal. Do not the sick get well by *slow* transitions?

Two mighty overmastering forces mark the pathway of human progress; first, the perpetual locomotion and enterprise of Population, called EMIGRATION; second, the continuous expansion and interpenetration of human interest, called COMMERCE. These natural effects flow from laws which cannot be repealed; but their various *conditions* are within man's jurisdiction and control; therefore, let philosophical Reformers take heed and obey.

My faith in Humanity's instinctive power to help itself, when somewhat purified by compulsive experience, and exalted measurably by unfolded reason, is unbounded. But the world at present is replete with lofty impulses which, without wisdom, defeat themselves, and with local rivalries which, without intention for evil, crucify the most helpless and innocent. My spiritual rest is profoundly perfect upon the bosom of Father God's immutable Laws? And I firmly believe that from *twelve* healthy and energetic minds, in pure love with each other through a harmonious perception

of those divine Laws, the world would receive far more universal good works than from the 900,000,000 who have no such redemptive faith as a basis of action. A few minds, constituting a germ, animated *as one man* with the universal sweep of IDEAS, could revolutionize the globe!

Let me think of Civilization, for illustration—whence comes it? That herald of the kingdom of heaven on earth—what brings it into our midst? Behold, in its march, the subversion of our barbarian structures! Annihilating, by its subtle magic, pestilential conditions; as in the physical so also in the moral world! Sweetly taming the wildest elements—triumphing steadily over time and space—bringing the whole plan, and all the motive powers of existence, within the comprehension and volition of Man! Comes all this of books, of creeds, of cathedrals, of priests, of special providences, and prayer? No, no, no—a thousand times—no!! Civilization comes not of words, not of sounds, not of physical causes. In spirit it is speechless—silent, as the power of God—sure, as the pulse of the universe—it is, in short, the maturing of humanity's spiritual Manhood. It is the manifestation of the world's interior life-principles, the externalization of *immortal* IDEAS, and cannot, therefore, be stayed by ignorant men. And yet, men may palpably aid its

quicker development, or, rather, may cease to check its progress by removing—through education—the *drag* of ignorance.

All institutions originate from the systems of a few minds; all systems take their rise from a few new Thoughts in a few minds; and all new Thoughts take their rise from the central IDEA of some *one* individual. The world's annals confirm this statement. Between the birth of an IDEA and its embodiment in the organs of an Institution, whole centuries may intervene, but the result is none the less certain. Therefore, how little knows the Divinity doctor of the principles of his own Mother Nature! He professeth love for his Father God; yet behold his attempts to persecute the children of Progress! How little knows the petrified Conservative of the invincible Laws that sway the earth, the sea, the stars, and the destiny of countless immortals! Let us, then, plant ourselves upon the IDEAS of Truth, Justice, Love, Wisdom, and Liberty. These are the omnipresent "words of God," the fixed Laws of Nature, and the only and sufficient means of eternal Harmony!

Progressive wisdom, in a few minds, may harmonialize the Nations. Adam's one-fiction-apple prostrated all the world, says the fable; what, then, may we expect from the one-fact-apple of Sir Isaac Newton? One

man tames the wild live lightning ; another, in after years, puts a harness upon the celestial steed ; then, a few break for his silvery feet a road through the water of waters ; and lo, the multitudes get on and ride gleefully around the earth, and from pole to pole ! Printing presses, chemical laboratories, imitative arts, and the mechanical sciences, may be made to unite and consolidate their powers and achievements to the end that a broader and diviner intelligence, riding upon railroads, flashing through telegraphs, and working with commercial instrumentalities, can strengthen and multiply the progressive tendencies of this wonderful Era.

Humanity is like a train of cars, "an emigrant train," laden with the baggage of the accumulate ages. It is a long, heavy, slowly-rolling train. It has consumed countless centuries, as so much kindling wood and soft coal, in preparing to start on its eternal trip. Much time and talent, mountains of money and oceans of steam, have been expended to get the ponderous engine and endless train in motion. *But now it moves !* See it go ! It rolls upon the justice-bound track of immovable Truth ! Nothing on earth can stop it ! And the nearest depot, where the passenger may temporarily halt for refreshment, will be the "School of Prevention."

For myself I can patiently await the unaided prog-

ness of fixed IDEAS, can quietly contemplate them in the gradual accomplishment of their mission, and obtain joy and peace in believing. Not so the suffering and straying world. Therefore we proclaim with strongest emphasis that to insure a speedier Prevention of evils and a straightforward Reformation of the masses, to move with a mightier motive force the slowly-rolling wheels of Time, to accelerate mankind's emancipation from the conditional evils that now distract and deform society—to do this, let the wisest men and noblest women be educated to recognize and adopt, as a preamble, the fixed Laws of Association, Progression, and Development. By this is not meant that man's "faith" in fixed Laws is essential to the "works" they may achieve. Far from it. For so imperious and supreme, so boundless and unchangeable, are the PRINCIPLES of Father God, that a man may know and believe "nothing"—may resolutely refuse to obey the local conditions of his temporal growth, may neglect to bind up the heart he has broken, may fail to increase the happiness of his fellow-men—and yet, with the whips of penalty and self-education stealthily concealed beneath the soul-coat of his eternal spirit, he floats forward in miserable darkness upon the silvery life-currents of the universe, or slowly and sadly he sails through the chilly blasts and over the cloud-

capped heights of his own ignorance and evils—away, away, away, toward the far-off era of ultimate redemption—surely, safely, just as if he had known and believed the whole experience in advance. But here is the point: he might have greatly *hastened* the birth of Harmony in his soul, might have procured for himself a ticket and bright happy walk to the promised land, might have diminished others' woe and multiplied the recipients of happiness by earnest *faith* in fixed Laws, and by *obedience* to those "conditions" under and within which they establish and regulate his existence. His faith and works *help* him and others in the world; not the Laws that govern the Infinite, with an unerring government.

So with the human family. Let earth's existing and coming children be educated in the glory and grandeur of the eternal Principles of Father God; let them be systematically stimulated to examine and contemplate the divine Revelations of Mother Nature; let their spiritual hearts be encouraged to beat spontaneously responsive to the angel breathings and holy harmonies of creation; let them be taught to rise above social discords, to become individually superior to the oppressive antagonisms of sense—then behold with what speed, like the lightning's vivid flash, will spread everywhere among men THE HARMONIAL RELIGION OF UNIVERSAL JUSTICE!

EXPLANATORY NOTE.

- **THE** Discourses which follow, delivered by the Author, in New York, in 1863, present the ideas of the preceding lectures in a different light. It is believed that whatever may appear obscure in the foregoing pages will be rendered plain in the chapters which follow. For it is only when the same central Truth is seen and meditated upon, from different points of view, that the mind can take in and appreciate its greatness, its unchangeableness, and its application to human public and private needs.

POVERTY AND RICHES

“ All is the gift of industry ; whate'er
Exalts, embellishes, and renders life
Delightful.” “ More precious
Than gold are the treasures
And rewards of wisdom.”

The outward body exerts an imperious mastery over the will, affections, and inclinations. In consequence of this imperious dictation, growing out of the physiological and phrenological organization, the mind finds itself electing motives in the place of ideals, and pursuing the object of such motives with all the instruments at its command. Persons therefore, as a result of their organization, adopt and foster habits which they would not, if the congress of all the faculties were consulted. When there is lobbying behind the ears, caucus meetings on the sides of the head, political legerdemain, wire-pulling, log-rolling around the basilar faculties of the mind, then the person is carried with the wild impulsive energy of youth, to consummate an object not worthy the whole character. It was an election of only a portion of the congress of the faculties ; a minority report. The majority report is not heeded, scarcely received, until the person has arrived at a point far beyond the meridian of human life. The traveler sits

down and thinks over the misfortunes and successes of this journey. Then, possibly, some religious question is broached by the spirit to itself. Or, he takes up a newspaper and reads that the celebrated revivalist from England will preach to sinners at — Hall this evening. The traveler goes there, having no object but pastime and curiosity, and he listens. He finds that the preacher is addressing a class of faculties which have for years regularly whispered “religion” to him through the interstices and crevices, meditations and intuitions of his experience. The speaker’s descriptive appeal is so entirely suitable to his own private and never-before expressed convictions and emotions and impulses, that he takes all the rest for granted. It matters not what the preacher’s creed may be; the listener does not stop to consider. He feels for the first time in his life that “religion is the chief concern of mortals here below,” and instantly yields. Down he goes into the valley of humiliation, on knees unaccustomed to bending before any religious idol, and bows his head in veneration to his God. After the conversion is perfected, he rises in class-meeting and reports a long series of sins; tells what the good Lord has done for him; that he has at last taken a position through the grace of the Lamb of God; that all his past life has been a mistake and a sham, and that henceforth all his life shall become new. He thinks nothing about the theology of his religion. A convert seldom knows anything about the creed of his church. No convert has had any real conception of the goblin doctrines taught by the preacher who just converted him. The experience of conversion is a serious internal experience, a

report from the superior faculties that the *inferior* faculties have been log-rolling and wire-pulling and having their own evil way for years. A variety of unworthy objects have been pursued, and the person has employed unworthy instruments for the accomplishment of those objects. The conversion was brought on by the psychology of the pulpit, which impressed the sincere conviction upon the listening mind that its life was an insult to the firmament of the superior faculties. Such a mind gains his soul, perhaps, while he loses the whole world.

The ambitious person does not want money, but rather power, though money subserves his object. The vain person does not want either money or power, but admiration, and money and power only so far as they contribute to securing the largest amount of admiration. Only the passionate acquisitive mind seeks money for money's sake. The mind possesses its object by the automatic elections of the lower faculties. They clamor and shout through the galleries of the interior legislature. They drown the voices of the respected, venerable powers; the most wise are the deepest, and the last to speak the words of protest. Those most cultured in spirit wait until the noise and tumult of inferior powers are allayed; then they rise in their seats in the sanctuary of the soul and announce the claims of justice and liberty and truth and virtue. St. Augustine, Fenelon, Jesus and others, who have spoken and written from their higher faculties, echo just what has been uttered from the inner chambers of the temple of every true mind.

The conviction in the religious world is, that great riches are identical with great wickedness. Such is the

accepted theory, and yet the religious world is walking in the footsteps of Mammon. You know that Mammon sits in the gates of the temples of commerce and dictates the maxims of trade, saying "Get all thou canst, and give as little as possible; so that thy neighbor may fail and thou be successful upon his ruin." Talk about "practical Christianity" in this state of society! Talk about bringing the kingdom of heaven on earth by prayer, or precept, or example! Men are moved not by their higher inclinations and inspirations, but by the imperious automatic election of their most sensitive faculties. They are full of the force and fierceness of wild animals; to them the locomotive is a savage gratification, and the terrible earthquake a thrilling delight. No wonder that Dante, Milton, and Pollock, find readers throughout the world. Their most thrilling descriptions of infernal spheres are gratifying to the basilar faculties. The back of the head swells and the neck throbs. Power meets and welcomes power with luxurious embrace. It is like the nuptial meeting of mighty forces in the physical world. Thus electricity and magnetism meet in their own appointed way—each rushing into the other's embrace, with terrible earnestness and increasing frequency, bringing forth new elements, new powers and new principles, developing new centers of energy for new forms and manifestations of matter. So man's faculties draw into themselves their own proper foods and drinks. In the lower states of civilization their appetite is rapacious and fierce—blood, the fires of passion, and savage sports are its bread and wine.

Agar in his prayer, said, "Give me neither poverty nor riches." What is the golden mean of virtue? If

I have riches and great abundance, I shall be over-fed and too well clothed. I shall feel indolent, proud, and luxurious. I shall lean back in my easy chair and say, "Who can tell me what truth is? The Lord—who is he?" I shall be too comfortable and superficially independent. O let me not travel so far into the forest of evil and despair. He says, "Give me not riches." Well, then, why not give him poverty? Because he may thereby lose his self-respect, steal from his neighbor, and take in vain the name of all holy and beautiful things. Agar's prayer suggests the glorious independence that is found midway between extreme poverty and exceeding riches. There is no evil in having riches, but in fostering a love for it in blinding excess. Neither is there evil in having poverty, in being decently and honorably poor; but evil consists in the excesses of squalor in which many spend their lives. Balance is the basis of harmony. It is like the golden belt between the equator and the polar regions, where the greatest fertility and industry are possible and practicable—a band of land and water between the two extremes—so is the pleasant, independent, comfortable place between excessive poverty and extravagant riches.

This is the gospel of all beautiful relations. Disease, one extreme, is not attractive. No one's veneration is excited by bodily discord. Sympathy and pity (which hold always a little of the element of contempt) are excited by disease. You may have rich pity and beautiful sympathy for the afflicted. If your sympathies for the suffering flow from a large love-fountain, and if at the same moment your magnetic powers are fully awakened and active, then you are to the afflicted one a

perfect magnetic savior. To such an one you can say, "I WILL, *be thou healed!*" And the condition of cure is established. Because your WILL is not merely an intention in such a case; it is the uprising of the healing virtue from the life-fountain, the springing of divine energy from the heart of the spirit; which, showering down and refreshing the soul-aurea of the sick one, fills the exhausted nerves, refreshes the impoverished blood, and balances forces long since spent or over-worn; and so a sweet rejuvenation and the conditions of pure health come to you from the one whom you should name a "Savior."

But suppose a person treats your case by the exercise of mere will, and by magnetism coming from the psychological power of ordinary intention, then all you will receive is metallic or animal heat. It is nothing but the breathings of Satan. (Of course, I use this hateful word in a symbolic sense.) Whatever is simply galvanic or willful, coming from the decomposition of metals or from the clash and clank of the animal brain, is degrading to the spiritual sensibilities. Everything which intends forcibly to assail the private rights and intentions of another person, is freighted with a subtle poison. It defrauds you of personality, and to that extent it is your enemy. The best friend is he who gives you to yourself. A true friend does not throw any power over you, to circumscribe or limit the natural expression and perfect expansion of the elements and attributes of your being, although he may caution, counsel, and develop the beauty and the might of Truth before you.

Disease, I repeat, is not attractive. Neither is

poverty. It is said that the poor shall always be with us. I do not wonder that the ancients thought so. Anything which flows far down in the channels of experience, which is in the earth beneath your feet, which compels you to live down where crude forces move, is an attack upon the selfish dictates of your self-esteem and pride. The position itself is poverty. The lesson is, that machinery, not human hands, must go down and do the dirty work of the world. In this manner all true needs will be supplied, and all true desires provided with their fullest gratification.

Riches, on the other hand, are attractive to all men. There is no disputing this obvious fact. The human mind goes toward riches as inevitably and gladly as the birds spring from earth into the blue space in which they are at home. It is the power and privileges of wealth which the mind craves. It is similar to what Hannibal longed for when he was crossing the mountains; something that would soften and melt the solid substances which opposed his march and his purposes. Every man is a Hannibal on the question of riches. Man has by inheritance the aggressive elements of the great Napoleon. He wants to be pecuniarily independent, and he *will be* monarch over the domain of poverty; he must be emperor in the field of ownership, or he makes war upon his neighbors. This super-power—this magnificent feeling of personal monarchy—is what each soul wants. Autocracy is the perfect and entire emancipation of the individual. The autocrat is a self-centered governor. Every person wants to be a self-regulated and rich autocrat. America, in political organization, is not yet up to this conception; and the

church is even a greater stumbling-block than the political combinations.' It says, "Thus far and no farther. You shall not become independent of restrictions; you shall obey the laws of these religious organizations." Order implies organization, and organization necessitates discipline, and the authority of discipline must not be questioned. How can you induce bigots of this stripe to investigate a new truth? You even shrink from asking them to look at your positive facts.

Autocracy is the rich and comfortable democracy of the human mind. This view of riches is creeping into and through all parts of the human imagination. Money brings anxiety, pride, and power; and these bring admiration for a time. Mammon is more worshiped to-day than are the Father and Mother of the everlasting universe. Mammon is not worshiped with genuine spiritual veneration; yet he is followed and obeyed as is no other leader in the round world. He dictates all measures to the ministers of both Church and State. He is in the path of every nation. Golden hammers have arisen over the firmament of the American people; and it seems as though great authorities are to be subverted and large capitalists crushed in the twinkling of an eye. It is a great trial that the world is passing through. During the years of these national travails and trials, new ideas of Progress will take root deeply, will grow up vast and mighty, and will spread out their thickly-woven branches through and over all the institutions of both Church and State. Legislators in the capitals and ministers in the pulpits, and men who are masters of the press, and those who stand upon the rostrum, will rise up as so many redeemed angels of

light, and there will be a unity of thought and a unity of purpose more complete and spontaneous than was ever before seen. Like a spiritual Aurora Borealis, it will give to mankind a world of light and joy, and a roseate and a golden opulence to the whole horizon and firmament of human history.

As men do not love disease, so they do not love poverty. Health is richly attractive; even so are riches. No man can say that he hates just and wholesome wealth. He may hate the misapplication of riches. He hates acquisitiveness, penuriousness and miserly covetousness. He hates the evils of wealth; he does not hate the riches.

It is the destiny of all men to become rich. Mankind have no business to be everlastingly sick and everlastingly poor. All men will become ashamed of it, for every one has the power to help himself out of both disease and poverty. This shame will come with a larger inward growth. The time is coming when men will see that their interests are co-ordinate and co-operative. Men who have only muscle are brothers to those who have only brain. Skill, however, is in the ascendant. One true Idea in one master mind sets a thousand men at work, because there are thousands of men who have millions of muscles, but scarcely one clear idea.

Why is it that our Yankce girls, as they are called, cannot be found at work in basements? They labor in our factories only just long enough to get a couple of beautiful rooms filled with more beautiful furniture, a wardrobe abundantly supplied, and two hundred dollars laid away in the Savings Bank. They very soon get married,

leave the factories, and settle down in happy homes. Then only the Yankee husbands go to the factories the young women, their wives, remain in the homes their own industry has purchased. The American female mind will not long dwell in the presence of wheels and pulleys and spindles. It will not stoop many times to scrub your floors; it will not garnish up and put your house in order; for it is independent, artistic, and inventive, and cannot be repressed nor subjected.

Anglo Saxon blood is nearly buried; but the "American blood" is fast coming into active life. The old branches of the Saxon family will, one of these days, come in embattled conflict with the new-born flood of America. When that time comes, the empires of Europe will crumble and tumble forever, and political freedom will prevail. The American blood is the best channel for the introduction and widest distribution of advantages, opportunities, and national wealth. Where does the world get its gold in the greatest abundance? From the valley of the Nile? From the Libyan mountains west of the valley, or the Arabians to the east, or from the Orkney hills of Scotland? Does it come from the great mountains of the far South? No. The Eldorados, and Colorados, the shining placers and auriferous leads, the sparkling channels and gorges, full of magnetic particles, which draw muscle and not skill, are found in the bosom of America. Skill remains in the cities; it works through the machinery of commerce; it sinks the deep shafts, sends down great buckets into golden wells, and draws up millions of the precious metal. Vast territories on the Pacific side of the continent are destined to furnish the world with the metal

which, like all other kinds of material riches, will take unto itself wings and fly out of sight and out of mind. In after years it will fly back and come down heavier than lead, and become worthless except for useful tools and personal ornaments. Gold exists in great abundance. Every little child can have a gold watch and a gold breast-pin and a gold finger-ring. The metal will become popular and correspondingly cheap. Let commerce and the mercantile power bow to the god, Mammon, who grimly sits in the gates of trade and holds the scepter, and is the exactor of this tribute of adoration—a sacrifice for which all men will in the future be unutterably ashamed. I have taken great precautions not to invest largely in metals. I have made investments in health—a form of riches far above the metals, and one unsearchable and unattainable to those who have not obeyed the laws of their existence. Miners and merchants and ministers are bowing and searching down in the bowels of the earth. They look downwards for the means of attaining their miserable terrestrial objects. What is it all for? Do you not suppose the time will come when the silver and golden metals will take a very inferior position in your mind? Suppose between this and next Sunday one of you should depart for the Summer-Land. Of what value would be all this fret and foam about the metals of the mineral world? Metals are not riches. They do not even represent riches; they only represent the materiality and dross-mindedness of the world of commerce.

Labor and skill alone bring riches. Skill is in the ascendant, and first exhibits itself through science. What is science? It is a true knowledge of facts and

forces, of ponderable substances and the visible **organs**. The next manifestation of skill, is art—a true knowledge of *how* to control forces, organs, and substances. Art is the control of those powers of which science gives you a true knowledge. Skill, therefore, is the master. The man of mere muscle cannot contend with the man of mind. The ignorant giant might as well give up before he begins the battle. The conflict in the world to-day between the poor and the rich, is, when analyzed, a battle between skill and muscle, or bones and brains. The poor man's salvation is alone possible through his mind.

The American blood is already making these demands and these manifestations. The poor man is kept down because of two things: first, he has not the money by which he can "take advantage" of conditions and circumstances about him; second, and first of all, he has not, as a general rule, the skill by which, if he had sufficient money, he might make himself "master of the situation." Mechanics and other working men, not American, are generally of this stamp. In the old countries poor men and women seldom get property. American poor men and women, on the other hand, frequently become rich and masters of their position. I begin to see glimmerings of an industrial pathway by which all the poor of the country are to become possessed of homes and acres of their own, so that they shall grow neither rich nor poor, but even more independent. But this prospect does not open for those whose blood is not legitimately progressive. Muscle and breast and digestion and brains and the automatic energies will obey the skill and ideas of those who have the

inspiration and positive intelligence. Myriads in the old countries are to be benefited by the exaltation of minds that are skilled and rich in divine ideas. The churches do not see any such prospect. A man standing in his pulpit, seeing in one of the front pews a person whose business is that of wine-selling, or who gets all his money by "taking advantage" of the rise of the markets in flour and in necessary staples, upon which "the poor" must pay the combined profits and the largest percentage, does not dare say to that man that *he is not as righteous* as the hypocritical righteousness of the Scribes and Pharisees. Because that rich wine-dealer and stock-jobber and popular swindler holds communion with the one god which the minister is compelled to acknowledge and worship, Mammon! Tinsel rhetoric is subject to the command of metal. If the minister, in a moment of moral bravery, should denounce the sins of the pew-holders, he is very soon visited by a committee, who inform him that he is "void of ideality; that he is not poetical enough; that the congregation wants a preacher who is more refined and impersonal in his conversation, more ecstatic in his style of sermonizing, and not so direct and vulgar in his references to supporters of God's holy word," &c. And the committee very soon hear that there is a minister for sale. Such a preacher is sent for. He puts his ear to the mouth of Mammon, and the metallic god whispers "a high calling;" and he listens all over; he accepts the congregation in obedience to the "call," and you know that hymns, and prayers, and sermons always go just where the minister goes; and the minister goes just where the implacable metal-and-greenback gods bid

him, even in spite of himself. Then do you suppose that the speculator and the stock-gambler, who lives and fattens upon others' misfortunes, will be talked to from the pulpit? Will he be told that his apparent righteousness is *nothing*? Dare the minister tell him that without sacrifices, and without integral virtues, he cannot enter into the kingdom of harmony? Never! And the speculators' wives will be delighted. They will say, "What a delightful change! Why, the minister we had last year was such a coarse and vulgar person! He would talk his notions 'right out,' and preach all sorts of reforms. He spoke his mind on every-day 'religion,' and talked 'politics' right out in meeting. Now, how delightful! We have a *gentleman* in the pulpit who is cultivated and poetical; he has ideas, and never interferes with every-day matters."

It is the misdirection of the love of wealth which we are called upon to denounce. All men should and shall desire to have homes and property and position. It is sad to behold a person so far down in the deep valley of disappointment, that he does not put forth adequate exertions to make for himself a home, if it be but twenty feet square and one story high, with only a place overhead for boxes and trunks. Uncultivated land all over this country is calling for men and women. The unworked fields of America put forth thickly-matted vegetation, saying, "See what I could do, if you would only bring to me your hoes, your plows, your implements of industry. I will bring you great harvests. Open me deeply, let me breathe, then give me the germs. You have but to sit in the door afterward, and under your own vine and fig-tree, and behold the blossoming

of the material abundance with which I will bless you." Behold the prairies of the West! Gardens are they that could support the entire population of the globe, if we but give to them our skill and our working-muscles.

Riches are inevitable. Mankind will not remain poor. If they do, they are sinners. America is remarkable for her tendency and her power to equalize wealth and distribute knowledge. Here fierce blasts topple down steeples that are too lofty. A farmer may stack and store large quantities of grain for the market. Some great tornado may destroy his property in a single afternoon. That is what the country prophesies as possible and certain in all great accumulations of wealth. John Jacob Astor's property will very soon melt out of his possession. Let the owning and watching mind depart, and forthwith the decomposing process commences. Here is no primogeniture. The property of the family does not descend to the eldest son. Sometimes, instead, the greatest financial misfortunes descend to the first child. Here is disintegration and diffusion. Why, the climate itself is full of democracy. Property concentration in America is possible only for three-quarters of a century. Some few New England families are opulent, and have been ever since the country started. But the young men and the war are now making those properties fly to the four winds. The sons of once rich parents are looking about for business, to prevent their entire impoverishment. They descend from families once aristocratic in wealth, but in mind and spirit they were very poor and valueless to the world.

Now, *mind* is taking a lofty position that money can

never reach. Skill, in the ascendant, indicates mind. The superior faculties are declaring their aristocracy. This declaration will show itself in the growing *independence* of our working men and women. They will accumulate property. They cannot help it. Spiritual riches, however, will soonest save all from poverty both in matter and in mind. Such riches develop the superior powers, by which man puts down diseases and all forms of poverty in his spirit. Ideas, at last, will be the Saviors of the world. But "ideas" are considered vague. *Are they?* Look at their incarnations. What is a locomotive, a factory, the invention of the sewing machine, or a watch, but the incarnation of ideas? Ideas antedate all literature, art and science. Ideas will change and revolutionize the world. Poverty, in the physical body and in the world's circumstances, will be overcome and destroyed. Spiritual riches are impersonal ideas. Present physical life is a struggle for bread—a battle of selfishness from which very few persons come off with clean hands and a pure heart. Society is full of worn and weary workers for the daily wants of their bodies and families.

It is not always to be so. The moment a man gets a true education with an Idea, in itself clear and capable of being transmitted to a fellow, that moment he takes precedence in the field, work-shop, or factory. He is foreman, an assistant on the side of government; his wages are increased, and he is thereby put on the way to something better. For it is the American's ambition to acquire, not money, but mind; ideas, instead of gold medals and personal luxury. I would rather have my invisible brain with its boney-casket than the wealth of

the wealthiest man. Who would not? If a man has a true education, and a brain-power adequate to the wheeling of circumstances into line with his intentions, the wealth of the rich and idle man, who possibly has no brain-power, will melt into his hands. Truly educated men will become rich through the country; and thus every poor man, through his ideas and his ceaseless industry, will have a home and a garden. The world is on its way to vast accumulations of spiritual riches, not from any special individual intention, but from the direct election and development of its innate constitutional powers.

Let no one, however, expect that people will catch an idea to-day and act upon it to-morrow. To-morrow people will manifest their characteristics and dispositions according to their circumstances. They will act from their long-accustomed habits and ruling inclinations. Mankind do not rapidly change. They will not be quickly impressed and swayed by great ideas. The most powerful principles will give but a momentary inspiration and direction to the general mind. The dominating characteristics of the people will be those which spring from their organic conformation, modified by passing inclinations and swayed by fleeting circumstances, and all more or less independent of the individual wish or will.

Suppose your superior faculties should come down out of their heavens and touch your internal being, awaken your divinest and sweetest sensations, and bid your spiritual nature to yield to holier emotions. What would then occur? "A voice from heaven" means a voice from the interior of spirit. It is a divine feeling,

also, which the inhabitants of the Summer-Land will in your heart increase with aerial music and songs of joy and anthems of deathless gratitude. The upper and higher faculties speak in silvery tones to that which is ordinary, earthly, and external in you, saying, "Rise! Live worthier! Be thou whole, healthy, rich, happy!"

Mankind are on the straight road to ultimate success. The harmonial era is coming through this beautiful nuptial relation, which will, at the right hour in history, be formed between the upper faculties in men's minds and their ordinary powers and propensities of externalism and selfishness, which to-day are highest in authoritative power, dictating the movements and constructing the mechanism of Church and State. The superior nature in man, the kingdom of heaven, is gaining the ascendancy. Its methods and its resources will be mankind's true Saviors.

There is always greater "joy in heaven" over one person so lifted and converted than over a thousand who have walked along sweetly and noiselessly through life. Moderate saints are moderate sinners. They are neither rich nor poor, neither benevolent nor penurious, but live unobtrusively and indifferently in an even way—letting their "moderation be known unto all men"—exciting neither joy nor sympathy among the philanthropic in the Summer-Land. But one of those hard-headed, hard-hearted, thick-skinned sinners, who has been induced to listen to and obey the voice of the higher powers, who has substantially resolved to live henceforth in the sanctuary of his immortal spirit, who has given evidence that he will be a better, a wiser, a

larger, and a more truly rich man—such an one, when freed from his bad habits and earthliness, kindles grand joy in the heavens.

The era of harmony, which is to come, will consist in the coming together of the powers between the lower and the highest in man's nature. Such a race will come out of America's blood. They will conquer the soil, will subdue the climate, will destroy disease, will rise above the metals, will overthrow all known standards of wealth, and will arrange themselves in harmonial brotherhoods, and will live as they live who inhabit the higher mansions in the Father's house.

The soil of the globe is in a very undeveloped and low state. Its inexhaustible resources have not yet declared themselves to the eyes and skill of the wisest men. Science has not yet probed the recesses of visible matter. Religion has done nothing more than to say, "The coming of the kingdom of heaven is a subject of prayer." We affirm that it will become a fact when mankind pray hard enough in *deeds*. Religion has soothed you in your struggles. It has essayed to make you feel satisfied with bereavements. It attends your death-beds. It goes with you to your grave-yards. And it has made light with faith the dark and dreary walks of the world. Religion, stripped of its theology, has had in it much for mankind in all these things. But it has not lifted you to the heart of Mother Nature. It has not turned you out into the fields of progressive truth. It has not shown you "the unsearchable riches" of the physical world, which came out from the unsearchable opulence of the spiritual. But true religion will be the El Dorado of the new world. It will be a Colorado

far more spacious and grand than the golden mountains of the world. Those who love most and wisest, will have the largest and richest investments. Such riches never fly away.

“Ideas” will preside over this conjugal blending of the superior with the inferior in the mind. Wealth is natural and accessible to all. Economies and simplicities in dress and in foods will be consequences of the new birth. Simplicity of habits at the table will increase your health income. You will be astonished, when you attain to the life-highs of the new birth, how independent you are by nature of these external things which give you such anxiety and such selfish distress, and for the possession of which you must think and sweat and labor from Monday morning till Saturday night. Misled and miseducated, by the false habits and customs of the world, ladies will search through New York to find a certain ribbon, for which they will freely spend the entire day; but the same ladies would not be induced to do one hour’s needle-work for the amelioration of some suffering person in poverty. Miseducated ladies are not the intentional defrauders of other people’s right and riches, but are the victims and exponents of a false social start in the world.

The only substantial riches are spiritual; all outward wealth is convenient and transient. It is not necessary to bedeck the walls of an artist who lives in ideas. Who thinks, when in the presence of angels, that his floor is not carpeted? I used to think that a studio for high contemplations must be beautifully decorated and visibly attractive; that my elegant writing-desk must have a beautiful blue silk velvet

cover on which I might write these spiritual thoughts; and that the pictures on the wall must be high-toned and very suggestive. I then thought that many beautiful things in my room were indispensably necessary to induce a state of mind appropriate to these inward truths and more beautiful revealments. But one day I suddenly awoke to the conception that these externals were parts of my enthralled feelings. When I entered into the interior for association with higher things, when in communion with principles and ideas, or with the beauties and glories and blissfulness of the Summer-Land, when contemplating the beatitudes of the state future to man, I never thought of or felt these outward things. My room at such times was never seen; nor was my body necessary to me; neither did I realize my circumstances. I was in communication with the spheres of real life, and they with me; we had formed a true nuptial relation. When out of that condition, the mastery of place and objects was perfect over my external; indeed I could scarcely write my investigations unless I was snugly seated in my beautiful furnished room. At length I said, "This slavery will not do! A man with ideas must be free as are the sons of God." I resolved upon a completer and higher education. I lived at the time in Hartford. I went through a silent street to the store of a periodical dealer. In the back room of this establishment I found barrels and casks and bundles of dirty paper, and repulsive piles of yellow-covered novels, and all sorts of things in dire confusion, dirt and disorder being in extravagant abundance. I seated myself and deliberately made up my mind that *I would* go into "the presence of divine

ideas" *then* and THERE; for I had awakened to the fact that I was dependent upon pictures and furniture and carpets for my harmony and tranquillity. I worked every day for three full weeks, and in that dirty place every day I entered into the presence of riches that are unsearchable and permanent. I did it in the rear of a store frequently filled with people, hearing the voices of purchasers, talking and bartering. Customers every day receded until they ceased out of my thoughts, and the store also vanished, and with it all the world's externals. Then carpets of imperishable texture and pictures of immortal beauty were mine—in a word, I passed from poverty into the possession of eternal riches.

THE SPIRIT AND ITS CIRCUMSTANCES.

“The weapons which your hands have found
Are those which Heaven itself has wrought ·
Light, Truth, and Love ;—your battle-ground
The free, broad field of Thought.”

A startling proposition was offered and then urged some time since, to this effect: That, although all human minds are constituted upon and with the same fundamental principles, yet each differs from the other both in quantity of mentality and also in the quality of the ingredients. By quality and by quantity men are less or more in contact with the divine principles that regulate the spiritual universe.

It can be shown that an “adjective” is all-important. People pay for an adjective when it is properly applied to fruit, to grains, or to goods of any kind in the physical world. For example: If a peach, without an adjective, is worth one penny, then a *good* peach is worth three cents, a *better* peach is worth four, and the *best* peach is worth six cents. The value is enhanced by the adjective, the superlative degrees always commanding the highest price.

This reasoning is applicable to man’s spiritual nature. As fruit is improved by cultivation, so the development of spiritual *quality* and excellence is dependent upon true mental education. All persons do

not inherit the same amount of spiritual property; some minds are born comparatively millionaires in their endowments and attributes, and some correspond to musical instruments in the arrangements of their attributes; while others are born in the lowest physiological dell, and are compelled to enter society through the lowest doors, and must plod their way through the coarsest circumstances.

In meeting certain persons, do you not perceive that there is either an excess or else a deficiency in their mentalities? Other natures are large and opulent from no definable or apparent reason. Their personal presence seems to fill the whole space. They may not utter a word; and yet their very silence—which is the twin of mystery and the chief indication of power—pours itself with eloquence into your consciousness. Do you not sometimes feel the immensity of particular persons who are, through their whole life, habitually silent and thoughtful?

Other persons, however demonstrative and garrulous, impress you as being empty and void of soul. They may utter, and write, and do things that are precious and agreeable to your convictions—may hold to ideas that are sympathetic with your long-cherished sentiments—may tell political or religious truths to the people that you have long been waiting to hear uttered—and yet these same persons will impress you with a hollowness of character, with a sense of sounding brass and tinkling cymbals, which repels you from them, and all this without any well-defined reasons or cause that you can understand or express.

Others, again, are “passable.” They impress you

indifferently, or not at all. Such seem to be about fairly equipped for the voyage of life. They neither impress nor depress the social sphere about them. They are comfortable passengers, sleeping in the middle cars, between the two extremes.

My work this morning is to trace out the causes that lead to so many battles between the Spirit and its Circumstances, and, if possible, to give suggestions by which those conflicts may be avoided or shortened, and the conquest of the individual all the more perfect and permanent.

When a great and important battle is contemplated, it is one part of good generalship to ascertain all the directions whence your enemies can approach; and not only so, but to examine and estimate their resources, study their tactics, find out their nationality and temperaments, learn what they design to do, ferret out their motives, and pierce them to the heart by the most searching investigations. Then take an inventory and make an honest estimate of your own powers and resources—neither under-estimate nor over-estimate them—be wholly calm and steady, without heat or trepidation, but with great self-preservation and conscientiousness, having perfect reliance upon the virtue and integrity of your motives and the divinity of the ends to be accomplished. Find out, first of all, *what* you have to battle with and what weapons you will be called to use. This forethought and preparation will give you a true estimate of your own powers and resources, and you will know the various obstacles with which you will be forced to contend.

In investigating the constitution, and resources, and

responsibilities of the human mind, I find that few persons think—few persons give themselves time enough to stop to think—what it is to live in this world. Few realize that life to a human being is infinitely more important and more significant than is life to an animal. Take the most perfectly trained and learned animals of the age, and you will find that their progeny return to the first animals of like species in all their characteristics. Their progeny never improve in any habit; they never acquire new thoughts or instincts; never adopt new methods of living in this world. They are entirely harmonious—soul with sense, inward life with external parts. They have no war with their circumstances. They are embodiments of but few principles. Motion, life, and sensation—these constitute the whole of an animal. The soul fills the physical parts to overflowing, and that completes an animal's existence and happiness. Its senses are balanced and in perfect harmony with that combination of powers and instincts. There is therefore no controversy in the single-consciousness of an animal. Its mind hesitates only when two things, like two bundles of hay of unequal size, happen to be presented to it; then there is a momentary exercise of inclination in reference to a purely selfish gratification. The animal mind is swayed and governed invariably, *not* by a moral conviction, but by that simple sense of attraction which moves its feelings the strongest. The same is true of all human beings who are yet on the animal plane. Yes, there are plenty of human beings who walk through society in just that sensuous way. You will see, on analysis, that all such, while so permitting themselves to live, are nothing but

quadrupeds in many of their sensations and tastes. They have not arisen to experience the noble feelings and large spiritual proportions of true human souls. Of course I know that, under some conditions and peculiar circumstances, all persons have such sensuous experiences—occasionally that all mankind so “live, and move, and have their being”—and thus all are, by the instincts of their constitutions, made conscious of one truth in our philosophy, that the animal world *preceded* the human; that our ancestral roots are deeply driven into the great physical under-world of organic life; that we have inherited all of their instincts, inclinations, and attributes; and, therefore, being legitimate offsprings from the Divine source, through these pre-human instrumentalities, mankind have inherited all anatomy, physiology, phrenology, and social propensities of their remotest pre-human ancestors.

Man is alone capable of knowing the difference between *himself* and his *circumstances*. When a “circumstance” is realized to be a circumstance, and when man’s spirit feels itself to be a “centerstance,” a sun-center, around which all circumstances and satellites are destined to revolve in orbital obedience, then is born within him the first assurance of his implanted prerogatives and kingship. This sense of supremacy may come in such memorable moments as when a man is driven to his highest mental point through excitement—sometimes through sublime indignation—at the climax of which comes the terrific fire and the thunder-shock from the soul’s Sinai; then descends a flash of celestial lightning from the spirit’s heaven, and in an instant is born a strong divinity within the soul, which

brings mountains to the valley and raises that which was low instantly to the level of its will. It is rarely that an appeal so sublime as this comes to human nature. But something of it is known in nearly all private lives. There comes to every one of you a moment of decision which will demand and compel the culmination and climacteric determination of all your powers. The strength is declared from the inward fountain, and in that moment you realize, perhaps for the first time in your life, that there is an infinite difference between yourself and all that is moving about you—that *you* are spiritually a master, and that every “circumstance” which proposes to conquer and govern you is designed to be subservient. I say that such a conviction may be born in you for the first time in your life, in the midst of some ordinary transaction. When it comes, you should hail it as a prophet; it is a John the Baptist. It is going before experience, announcing that a better, grander, sublimer era will dawn in your autobiography, when “circumstances” will be comparatively your servants, and you their immortal king within the temple!

The world is filled with substances with which spirit is constantly in contact. Why? Because Spirit is substance itself. Spirit is something and substantial. It is connected, through the finest substances, with all the coarser substances in the visible world. It is all a system of perpetual centrifugation. Man’s spirit is like a sun. It is revolving on its own axis, in its private orbit, and, as it revolves, throws off, by its centrifugal power, first, its most delicate substance—that is, the “body of the spirit;” and then a yet *coarser* substance—

that is, the “physical organization;” and, lastly, still coarser substances, which are the “circumstances” round about it in the world.

Every one is either a king in that central kingdom, or else a subject. It depends entirely on your constitution, education, and state of mind, whether you be master or servant—whether you be “a thing” or “a power.” Your position and your progress will be determined by your power, not by your force. There is, as you perceive, a great difference between force and power. Force is animal; it is filled with impetuous vital electricity; and after manifestation, it suffers from a corresponding degree of exhaustion. When it retires, you are fatigued. Power, on the contrary, never subsides. Power is linked with the eternal Spirit; always feels its identity, and has no other ally. Do you suppose that God ever gets tired, as the old theology teaches? that he needs to rest from Saturday night till Monday morning? Such seasons of rest will do for force. Force requires it; power never. Power is the deep ocean of omnipotent life. It flows through all physical and mechanical laws, and through all the organic phenomena of the visible world.

This perpetual evolution of the infinite power is silent. It is only when forces meet that there occurs an earthquake, a revolution, a war, or a battle. Where power is, there is only an overcoming, attended by no war, by no discord. The crooked is straightened without conflict. That which was rough is smoothed as by the omnipotent spirit of Deity. When filled with “force,” you feel impatient and largely capable of accomplishing rudimental ends. When filled with

“power,” you are overflowing with riches, feel **no** haste. Impulse subsides under true “power,” and a quiet, earnest, indefatigable sensation sweeps all through the vine-clad groves of the spirit. This feeling of divine strength refreshes every faculty, gives you a new volume of confidence in the omnipotent God, and opens the truth that he liveth and reigneth in all things.

Old Testament writers seemed to be filled with the spirit as well as the power of Jehovah. That is, they realized the difference between force and power. When they dropped out of it, they acted just like our modern warriors and politicians. They said and did coarse and crude things. But in Jeremiah, Ezekiel, Daniel, and in the Proverbs, you get words from the “superior condition.” When they felt the Divine “power,” when their impatient *force* was subdued and tranquilized, you know how beautifully and reverentially they wrote and sung of the Infinite Spirit. How sublimely they reposed on the unfathomable bosom of unknown Deity. “God,” “Lord,” and “Jehovah,” were expressions they frequently used. What they called the “promises of God,” we, in modern days, call the fulfillments of the unchangeable laws of Destiny. These promises or fulfillments of fixed laws are mapped out from the heart of the universe. We behold them in all the physical phenomena, and feel their operations infallibly in the life of spirit.

Now, in arranging ourselves for the work of individual progress, we must ascertain the sources of our private enemies, and comprehend the magnitude and variety of our inevitable struggles. First, to begin inductively to examine the field of battle, we must com-

mence with the outermost surfaces and go toward the center—go toward the internal man or spirit. You will observe, therefore, that physical circumstances first attract and demand your constant attention. They are the soil, water, air, heat—the physical elements and the social conditions of the outside world, in which you happen to be born and reared. You will always notice the difference between persons born on opposite sides of the Atlantic; also a difference between persons born on different portions of the American Continent, and still closer, the difference between individual members of the same family. Plants, in like manner, indicate, first, the soil from which they spring, and then the kind and amount of attention they receive. Moisture or dryness, the amount of sun-heat and amount of sun-light, will be clearly visible in the growth of the plants. Their history is within. If you had deep-seeing eyes, each one of earth's flowers, trees, and vines, would give you a careful account of the "circumstances" which superintended its development. Of course, in flower-gardens and orchards, there are intermediates—such as human eyes, and human skill, and human magnetism, and the gentle encouragements to growth.

Trees, plants, vines, and flowers, are all affected more or less by the human beings who superintend their development. Thus their external history is like that of persons in the world. Cross to the opposite side of the Pacific—go onward in the west until you arrive in the east again—and you will see that the mystery and philosophy of the Egyptian race—all they did in science and art—are characterized by and inseparable from the sands, plains, plants, valleys, and the almost monoton

ous world in which they lived. People and country correspond; the country first, next the people. On this principle, every tree, every plant, all vines, will form among themselves very small organic beings—animalculæ—if you will but give them opportunities and suitable conditions, so that the omnipresent organizing principle can operate through their parts. The bugs and worms on plum-trees always differ from those upon vines and plants in the garden. The apple-tree, the cherry, the pear, and each flower, bring out living creatures peculiarly adapted to their own productive sources and circumstances.

It is even so with the physical and human world. The constitution, propensities, and characteristics of human beings, are in keeping with the constitution, propensities, and characteristics of the soil. The amount and kind of sun-light and heat, the kind of lunar influences, the amount of star-shine, the kind of water, the nature of the vegetation, and the character of the animals—all go into the formation of a people or a race. Since the Egyptians left their soil, the soil itself seems almost to have died. Let a spectator examine it, and it would appear as though the valley of the Nile, with all its primeval abundance, had gone into slumber.

Those great mountains and exceeding floral splendors, which are so wonderfully beautiful and grand and startling in the southern hemisphere of the globe, are far from where the Egyptians once lived. In southern regions you at once see that the *physical* “circumstances” are fully reported in the temperaments and tendencies of the people. Volcanic peoples in volcanic countries. Silent, stealthy impulses in human nature

just where Nature is impulsive. Volcanoes take a long time to mature. When they get ready to break open the crust of the earth, they do so, and immediately swallow whole cities with one terrific elemental convulsion. In such countries you find yourself among people who have in their characters corresponding impulses and designs. Give them time, and they, too, will silently incubate the largest revolution and produce the most ponderous monarchy; they will remorselessly overthrow and utterly destroy any government or constitution which shuts them from the indulgence of the largest interests and propensities. Thus the volcanic "circumstances" of the world are repeated and reproduced in the temperaments, tendencies, and morals of the people; and thus, too, are visible in folks the water and the soil, and the sun-light and heat, the lunar influences, the star-shine, and also the millions upon millions less noticeable circumstances of the age and clime.

In this connection I adduce the reflections and facts of a mother concerning the influence of parental circumstances on offspring. She says: "The precise character of the father, or the mother, is, probably, never reproduced in a child; the characters of children are a variously proportioned compound of father and mother, modified, often in a great degree, by the circumstances and condition of the mother during her periods of gestation. The circumstances, or the condition, of both, differ in most of, probably in all, her gestations, sometimes greatly. The influence of the father on the personal and mental characters of his children, which is evident, makes it probable that that influence varies with every child; according to the varying circum

stances, the varying surroundings, pursuits, cares pleasures, occupations, and states of mental and bodily health of the father. But the varied influence of the father is not easy to be traced out; though we may make some probable guesses, that some of the most lamentable variations in the children of the same family do proceed from variations in the father. But the varying influence of the mother is evident to all observers; and the observer by questioning even very unphilosophical mothers can make them, by the facts they can recollect, readily admit that certain of their experiences during a period of gestation do coincide with the peculiarity of the child of that period.

“The mother during one gestation may be sick—during another, she may be in health; she may be lethargic and indolent during one, and active in mind during another; be delighted in reciprocal conjugal love, respect, and confidence, at one period, and be desponding, under blighted hopes and blighted affection, at another; or be experiencing suspicion, jealousy, and hatred, under real or imagined injuries; at one period her intellect is beneficially active under the influence of the highest feelings; at another those feelings are dormant, causing the feelings that we call the worst (because when not under the control of the higher feelings they operate injuriously) to have undisputed sway; and her intellect becomes devoted to melancholy, or to bitter and revengeful ideas; at one period she may have pecuniary prosperity, at another, poverty, or the dread of it; she is excited or depressed by the varying conditions of her family and her friends; by varying elementary conditions; and by varying conditions in her

locality, or in her country. The variety of combinations from all these circumstances is without end ; and, as they are ever varying, it is very unlikely that the condition of a mother can be alike during any two periods of gestation ; while it is certain that they cause it frequently to vary very greatly.

“Can we expect the children formed under very different conditions of the mother to be exactly alike ? We see that they are not alike in form, size, and health ; and as most of the mother’s variable circumstances act diversely on her brain, and all her other variable circumstances act indirectly upon it, it is only reasonable to suppose that though we cannot weigh or measure the different portions of the brains of children, their brains must differ more than their bodies do. And as even those physiologists who say that mind is a spiritual existence added to matter, admit that the manifestations of mind, or mental character, will be according to the size, organization, and condition of the brain, modified by the condition of the body, both Materialists and Spiritualists agree that differences in brain and body caused differences in character at the time of birth.

“That children are affected by transitory impressions on their mother’s mind, is proved by the cases of physical markings, and deformities, familiar to every one as consequences of some short-lived desire, or fright, in mothers during gestation. I know a case of a child whose right hand is without fingers, as if the four fingers had been cut off ; the mother had experienced a momentary fear that her fingers would be cut off, as she placed her hand under the descending knife of the butcher, directing him where to cut the meat ;

she received so slight a scratch that, as she says, she 'thought no more about it' until her child was born. If such transient emotion can cause such a variation, we must suppose that the more permanent mental conditions of the mother, often lasting through the whole period of gestation, must have a marked effect on the mental character of her child. Intelligent observers have collected a mass of facts upon the subject which amount to proof (as nearly as proof can be obtained on a subject that must be inferential) that differences in the mother's circumstances-caused condition do produce mental differences in children. I will narrate a few of the facts known to myself:

"A wife with good intellect, and still better moral feelings, during her last gestation, forbearingly, from past love and respect, sustained a melancholy secret, a suppression of any expression of disgust and fear of a husband, who, by natural intellect and by education, once seemed her superior, but who, at this time, debased by drunkenness, had brought her to poverty, and to dread of debt and want; and who, in the frenzy of delirium tremens, was seeking to take the life of the wife he still respected and loved. The child of this gestation (now in the prime of manhood) possesses the intellect of his parents and the moral worth of his mother; but, unlike his parents in their happier days, unlike their earlier child, but like his mother when she bore him, he has ever had a manner of sadness, and has ever been eminently secretive, so uncommunicative of his ideas, feelings, and plans, that he can be estimated only by his actions.

"Another wife, of different character, during he

last gestation, was deserted by her husband, was left to poverty, and to experience the pang of jealousy in a high degree; her feelings were not controlled by any remembrance of former respectful love, for her husband was not so constituted as to excite that for himself, or to feel it for her, and in the time of her great trial she had but little moral restraint on her feelings—she indulged in hatred and in bitter, vindictive feelings; her child, now fifteen years of age, is, as he has always been, the personification of sourness of temper and of that ill-nature that likes to give pain by word and deed—and such is his character. His features wear the same expression that his unfortunate mother's wore while she bore him.

“The mothers, in most cases, recognize the connection between their feelings and the character of their child.

“Mothers of several children, having one especially passionate child, have admitted that they were unusually passionate while bearing that child, from the circumstance that the husband or somebody else had been more provoking at that time than any other.

“A mother, rejoicing in the serene and happy temper of her fourth child, told me that the circumstances of a hope of a better state of society, which she was experiencing during her gestation of that child, and her having then learned that her temper would affect that of the child she bore, had given her happier feelings, and caused her to guard against ill temper and to cultivate kind feelings.

“A married couple, with a medium amount of brain between them, were happy in mind and in pecuniary

condition—the wife was without care, and without pursuits, when their first child was born; that child had a smaller proportion of brain than either of her parents, and when she was twelve years of age, her mother said of her: ‘She is just as thoughtless as I was when I bore her;’ but during the wife’s second gestation, there was a variation in the circumstances of the couple; the pecuniary failure of a trusted friend reduced them to poverty, and to the necessity of finding some new means of supporting themselves and children; this aroused every faculty of their minds that before was sluggish—the change being greater in the wife, who then, and ever after, participated in earning their living, and who became active in contriving to obtain for her family the utmost comfort that small means could afford; the second child was weak in body, but active and vigorous in mind; the third child had a quiet, thoughtful force of character, and they and all the succeeding children had larger brains than the first child had, and they promised (under ordinary mental culture,) to have larger brains than their parents have.

“These cases will suffice to illustrate the principle; such cases come within every one’s notice. The existing national circumstances will have marked effect on many children now in the womb; hope in some minds, terror in others; timidity in some, courage in others. and all the various states of mind that the war engenders will make many children, born during its continuance, differ in character from their brothers and sisters.”

America is a new continent. We have here the

richest and most expansive prairies. Do you see anything corresponding to them in the American people? Yes! Broad, rich, expansive, enterprising minds! In the far-spreading West, where great prairies sweep away like shoreless oceans, there the most impressible people are largely liberal and prairie-like in their ambitions. I do not mean that those who have recently gone from eastern States are in character like the external prairie; but especially do I mean those who were born and reared there, who have received their first impressions of Nature from the windows and doors of a prairie-home. Such minds are like the physical "circumstances" which surround them. They show muscular tendencies and mental powers which have been imparted by their physical environments. They are like the soil—very independent of embarrassment—not always deep, but very broad and sweeping in their opinions of men, customs, and fashions. The spirit of Freedom, like the fire that unrestrainedly rolls over the ocean land, gathers strength every hour in the West. It is to be the most remarkable seat of social and national experience in this country. The most remarkable battles will be fought in the West. Freedom there is not the New England idea of Freedom. It is the spirit of do-what-you-have-a-mind-to-do-ativeness—a sort of individual license not yet attuned to either justice or freedom. It is the prairie-form of national independence, however, which is beginning to rapidly educate and expand the powers of the Western mind. I do not mean to say that these "circumstances" will mature and culminate in a revolution in the West. But this I am impressed to say

that the Western world is affecting the minds of the people in such a manner as to cause them, in one of these coming years, to lose all national and political relationship to the people of the great mountains of the East; and the people of the mountains in the Eastern States, who will aid in determining these historic events, will be ready to yield to the West the most wholesale independence. The people are being educated out of old-time opinions and institutions. They are emancipated from their primal soils and climates, and they begin to forget the sunshine and starshine of previous generations; so that they easily glide into new "circumstances," by which they are imperceptibly molded and developed to a different plan.

The American mind, I think, is gradually assuming the form and tendencies of the mind of the Aborigines. The American mind is every day becoming less governable by old-time codes. It will no longer import its ideas of government; it no longer can import its religion; music for the people can scarcely be copied from trans-Atlantic sources. Fifty years more, and the American mind will be setting up for itself in religion, in government, in music, in art. New schools upon the new soils will spring up. Americans have hitherto imitated and profited by the old examples and masters. Possible artists yet go over to Italy to study the old pictures. But the true American would rather study the artist, when he gets home, than to study what he has studied. When the art-lover returns and receives again the "circumstances" of his own native country into his mind, then he rises out of slumberous Italy and above all those Medieval schools of inspira-

tion, and becomes once more loyal to the providential spirit of Progress which pervades the Continent of America.

The aboriginal spirit is bold, defiant, incorrigible, and independent. It can be broken and dispersed; it cannot be conquered. Some minds pride themselves upon their Anglo-Saxon origin. They think that that race is unconquerable. That is not history. If we are really the descendants of Anglo-Saxons, we shall be conquered; because they were conquered in the very first stages of their development in England. And they have in them the spirit of "obedience" to "law" to such an extent that a potentate would be welcomed by them. There is a welcoming prayer put up, especially through commerce and politics, for the safe and speedy arrival of some Dictator. Many descendants of Anglo-Saxons would vote for the inauguration of a Monarch in this country! But the spirit of the true people of the country has not yet been declared. That is supremely aboriginal. It is the spirit of personal independence, of national largeness, of great commercial expansiveness, and of unbounded research and enterprise. These conditions in the minds of true Americans come from physical "circumstances," from climate and the soils, including water, the action of the sun through its heat and light, the influences of the moon and stars, and from yet more powerful effects bestowed by the Summer-Land.

Next come the nearer and more potent "circumstances" known as societary influences. Fortunately, they are transitory. But they come very near. They almost touch your nervous system. They control your

actions more than any or all the other influences mentioned. Not more positively, perhaps, but more sensibly and immediately. When a human mind is touched by its immediate discordant surroundings, the soul feels them as quickly and as disagreeably as you feel a dress that does not fit your form, or a new shoe that pinches your tenderest toes. Societary influences act directly upon your character. If I should let fall but ten drops of ink into a tumblerful of water, those ten drops would be instantly dissolved and diffused through all parts of the fluid, and there is no chemistry that can restore that water to its original condition. The new element becomes incorporated inseparably with the receptive water.

So the circumstantial and potent drops that have been added to your soul's fluids from the streams of society have not been thrown off, but have been absorbed. They have become parts of your sensations and exterior character. Your outward faculties are impressed to assume the shape and properties of the nearest and strongest powers. Societary influences are positive and imperative, and they mold mankind in proportion to their nearness. They are inevitably connected with family relations, with particular duties, with business obligations, and always with selfish pursuits and interests.

The next set of "circumstances" which are always around a man, and which are still more inward, and influential, and potential, are phrenological. It is not customary to say that the brain organs in a man's cranium are "circumstances." But if you examine yourself closely, you will find that you have a *phrenology*

which *you* are not, but belonging to you as tools belong to a mechanic. You naturally say to the Phrenologist: "I wish an examination of my phrenology—of my organs"—thus making a philosophical and perfectly accurate distinction between *yourself* and your *phrenological* "circumstances." You say to him: "Sir, I wish to know what powers (organs) I have, according to your science and measurement." You thus get mapped out, for future reference, your phrenological circumstances. You take the book containing your Chart, and examine the names, and figures, and sizes, and functions, as one would look at a box of carpenter's tools. There is "tune," and here is "ideality," "sublimity," "conscience," and close under the brain is "combativeness," and so on—all the time separating *yourself*, and reserving your individual judgment and consciousness, from the details of the map which locates and describes your phrenological circumstances. A thoughtful man never naturally says: "I wish the phrenologist to examine me." He who so addresses himself to a phrenologist, says something he does not comprehend. The comprehending power in the spirit never so speaks with reference to itself. It speaks only of something which is "circumstantial" to its most interior consciousness. However analytical you may be, you never undertake to analyze the consciousness of the consciousness which first sought and suggested the investigation. At one time I supposed that I could ultimately comprehend my own inmost. The consciousness of consciousness in me, which longed for and dictated the investigations, would not submit to self-comprehension. I found, what every one of you will find, sooner or later, that your inmost

consciousness is an eternal reservation. It touches infinitude on every side. It demands and permits no final self-comprehending analysis. It allies itself eternally with infinite Principles, and takes little interest in evanescent "thoughts." Spirit indulges the sportive play of "thoughts" in a supplementary way; merely tolerates them, but always with graceful concessions to their fleeting juvenescence.

Now it is to be remembered that these *phrenological* "circumstances" affect us more potentially than do our most intimate *social* "circumstances," because the former are so much more closely identified with the brain's workings. We are incarcerated within these cranial walls, and we reflect truthfully that we did not erect them. Many find entire justification, as they suppose, for any eccentricity, or for the habitual gratification of any impulse, or for any misconduct or mismanagement of which they are culpable, on the ground that they have received, by transmission, a bad phrenological organization for which they are not responsible. They justify themselves and say to mother and father: "Look at my phrenology! How could I help it?" Do you not see that there is *reserved power* in spite of which you seek justification in your "circumstances"? But while you will not always find justification, you may find plenty of pity and sympathy from kindly-natured persons, who estimate carefully your circumstances, and who try in charity to comprehend what measure of influence they exerted upon your motives and actions. Phrenology proves that "organs" about the soul exert upon personal disposition and character a distinct and positive influence.

Next, we are to examine our *physiological* “*circumstances*.” We did not primarily make our physiological organs, but we do make the “conditions” under which those organs are required to perform their functions. Our physiological conditions come out of our foods, and drinks, and methods of living, and out of our habits—out of too little sleep, or too much of it; out of our industries, or out of our continued idleness—in short, whatever we may do, or not do, contributes to the formation of our physiological “conditions.” But our physiological circumstances (by which I mean *organization*,) were bestowed without premeditation from our parents. We inherit the bodily forms and functions with our phrenology, as the latter came with our social and physiological surroundings. Thus it stands: A man is born into his *physiology*, born into his *phrenology*, born into his *society*, born into his *geography*, into his *climate*, so that each individual is deposited (so to say,) amid many and various concentric circles of shaping and molding influences. Mark you, the man is born *into* them; they do not make the man. The human spirit is born into the center of these concentric dynamic circles of circumstances; and the circle nearest to the spirit will first exert its constructive influence upon disposition and character.

Your physiological circumstances are first predominant. The contents of your phrenology—the brain organs—do not first influence you. The child first responds to the demands of its physiological circumstances. The young mind is affected first by the shape of the spine, by the action of the several joints, by the tendons and ligaments, by the size and proportions of

the organs within the body, and, lastly, by the performance of their functions. The little child is in sympathy with its bodily organs and forces—with the ponderable parts and imponderable powers that make up the physiological circumstances of its inmost life. Its mind and feelings will be in bondage to them. Its life-manifestations will be in accordance with them until the phrenological circumstances begin to exert themselves upon the feelings and character. Then the little child changes from a physiological to a phrenological being.

This dependence upon phrenology may continue for years. Then come the constructive powers of social and physical circumstances. The child-mind then begins to exhibit the action of social and physical circumstances upon both its physiology and phrenology. The young constitution very soon responds to the most outward “circumstances”—the physical globe, its climatology, its topography, and the soil; the action of the sun, its heat and its light; moisture, dryness, &c., &c.; whatever, in short, is considered appropriate or existing in the world of physical circumstances, is concerned more or less conspicuously in framing and making up the human character.

Spirit is in the center. Begin thus, at the pivot, and count the concentric circles. First, its physiological circumstances; second, its phrenological; third, its societary; fourth, its physical or geographical—the most external of all. Now do you not know that some persons remain through life under one or two of these concentric “circumstances”? Certain minds allow themselves to be molded and fashioned by whatever is

nearest and most allied to their interests. They die at the end of fifty, sixty, or perhaps one hundred years, having been molded and shaped by one set of circumstances, and only transiently affected by the others.

Spirit, the inmost and eternal, is no such victim. It is the source of power. Force is animal. The soul is composed of motion, life, sensation, and intelligence. In the animal but little; in the man, much. That power which is at the center of life, which is destined to gain the mastery, which takes hold upon infinitude, which is allied with whatsoever is divine and omnipotent, which is twin-born with justice, and truth, and virtue, and with all that is pure, and noble, and sublime—that power resides at the heart-seat of your life, the coming Lord of all circumstances. I am now speaking to that power in you. Some will hear; others will not. In the millions the Inmost has not yet asserted its supremacy. Of course such do not feel themselves even partial masters of their influential circumstances.

The spirit's battles are to be fought through power, not through force. But "force" is necessary. It is part of man's intelligence—is natural to motion, life, and sensation. But there is invariably as large an amount of *defeat* as there is of *victory* in battles of mere force. "Action and reaction are equal;" so say all who study the laws of mechanics. They must calculate for loss of power by reaction in all mechanism which moves by means of motive power. Now what is man? Does he not start out as a mechanism—the most perfect and the most fearful and wonderful piece of machinery in the world? The necessities and circumstances of

his physiological organs cause him to call for drink, for clothing, for protection, for home, for love, and the inefable attentions and blessedness of that love. Then his phrenology brings in its influence. All his brain-organs have motives, impulses, and powers, hidden in their centers.

But the time comes when, over and above all, a divine power—according to the definition first given—is born and revealed from within. This power comes through the soul. The soul is the battle-ground. Forces, instead of powers, first prevail. People are weary with battling with intellectual error, and, most of all, weary from battling with their “circumstances”—fatigued, annoyed, exhausted, despairing. Certain minds grow disloyal to principles by means of too long indulged indifference. They cease to take an interest in themselves, and they retire from the battlefield vanquished and “demoralized.” Others go through all of life’s battle, then they lie down at the end of the many struggles, and finally die from sheer mental exhaustion. But it is only “force” that fails. *Power* never feels exhaustion, never desponds, never “gives up the ship.” Force, through the organs of your intelligence, plans the way. Power, however, will often conduct you to a very different plan and different result. You begin life with the impulsive ambitions of “force”—with many inclinations for worldly distinctions—and you fix all your intellectual plans to consummate the ends of such ambitions. But presently you find that there is a “power” *behind* and *within* and *above*, shaping your destiny! And every step you take in your plans is a disheartening *defeat*. The very end which you

supposed "impossible" is the *only* thing "possible" for you to do. And those things that seemed to you most desirable and *possible*—most in the direction of your selfish preferences and energies, and most gratifying and attractive to your ambitions—were just the things which could not be done by you, because you had not power to control your concentric circles of "circumstances," which included the affections, thoughts, plans, and wills of many people. Society would not permit itself to be marshaled into the files of your aims. Therefore you could not conquer by "force"—something deeper, something higher, which may be termed "power," was needed.

What else have you with which you could conquer? Use mere "force" and you are utterly vanquished. Church people talk very beautifully and approvingly about those submissive, pious souls, who say, "Father, thy will, not mine de done." Well, there is in that moral condition an interior truth. Do you suppose that those who were lovingly engaged in laying the foundations of the Christian system, were all mistaken in their spiritual experience? Certainly not. They uttered and wrote memorable words from an inward conviction and experience. What does it mean to be submissive to God's will? It means that "spiritual power"—not mere vital force—must be permitted to have its own way in mapping out and regulating your destiny, and thus always to have the predominance of authority in the shaping of private experience. Power is long and patient in suffering, can uncomplainingly bear great outward persecution and contumely, and can bear up under all the trials and defeats which afflict you in the pil-

grimage of life. Power, which is always from spirit, is never conquered. Force, which is always from vitality, or soul, is vanquished at every step. Sometimes, indeed, it commits suicide. It loses breath and drops below from the very climax of its victory, because force is only an animal energy arising from the physiological and phrenological organs, and its efforts must necessarily be violent, exhausting and suicidal.

Whoso feels this "power" feels also what we term a Principle. Whoso feels what we term a Principle, also feels good and truth, or God, invariably in that same proportion and to that same measure of interior consciousness. And whoso feels God living in the form of Justice and Truth in his soul, is never conquered.

Suppose the soul that feels Truth, or Justice, or God, be put on a cross and crucified—what does that outward persecution amount to? I never could understand the "Much Ado about Nothing" in the Churches. What soul-harrowing accounts of the heart-crushing persecution which attended and destroyed "the Man of God"—that is, the Man of Power! One of two things is certain—either that when "the Man of God" was being crucified he failed to realize the presence and power of his own immortal Spirit, or else the whole Calvary scene was spectacular and dramatical, and permitted for "effect." It was either a performance, or else there was a failure on the part of the persecuted to realize the presence and power of Truth. If it was no failure in this particular, then we must conclude his physical sufferings were not different, nor more severe or agonizing, than were those of numbers of human

beings who have innocently died on gibbets, in flames, or upon scaffolds. Physiological suffering is the same with all organized humanity. Very sensitive persons experience inconceivable intensity of suffering for a few moments. But who believes that any human being has ever sweat "drops of blood" in consequence of his physical suffering? If, at the moment of the crucifixion, either by cross or by other means of destroying human life, the spirit should lose its conscious contact with the source of "power," then, indeed, the sufferer might almost sweat blood in the throes of his mortal and spiritual agony. Blood might flow out from a bursted vein. But there is too much said about "the sufferings of Jesus." The exaggeration of his agony, in simply dying as part of his mission, is unjustifiable; the tears of sympathy that have been shed over the mortal agonies of a man who died a no more terrible death than thousands of others have, ought to have been shed for more genuine sufferings. Jesus first carried his cross to the place of execution, and was then physiologically put to death. There is no logical proportion between the physical sufferings of the individual and the dramatic effect with which pulpits "harrow up one's feelings." One view or the other must be taken—either Jesus died in great agony to emphatically impress the world with the importance of his mission, or else it was really true that he felt that God had departed from his soul, and that, perhaps, he was suffering without any just and sufficient reason. An overwhelming feeling of agonizing doubt might have caused blood to rush from his veins; but if he had a full sense of his perfect spiritual unity with the Divine Source, what would it have been to be

“shot,” or forced to drink “poison” like Socrates, or “gibbeted,” or “burned at the stake,” like the early martyrs and patriots? What would such bodily agony amount to in a righteous cause? Nothing at all. Look at the brave-souled martyrs, in the consuming fires, all going heavenward with songs of praise on their lips! How many of them were moved with prayer and to expressions of gratitude while standing in the midst of flames! Vastly more sublime, many of them, than was the scene of the Cross-death on the mount. Why be absurd in weeping over this matter of a teacher of Justice and Truth dying in vindication of his testimony?

Let us now return to our theme. The shortest method to conquer “circumstances,” is to ally yourself with Principles. Suppose you say: “I can comprehend only one thing, viz., the idea of Progress.” Keep in mind, now, that the idea is a Principle. Now, suppose you say: “To *that* Principle I will be loyal, though the heavens fall.” Can you not take that positive position? Whatever seems to me to be true, *that* I will adhere to, though I lose the whole world. And I will adhere to it with power, not with “force.” Force is animal; it is not “power.” Secure your spirit by an indomitable adherence to some divine Principle. Fix your nature in its true orbit, and forthwith you are above anger, above enmity, above petty vices, above low motives, above vindictiveness, and, therefore, you are master and governor of all those demons of discord that beset your path. In proportion as you are loyal to a Principle, you will receive inspiration, and thus “power” is added to that life which is integral and eternal. The divine, in ultimates, always gains a victory over what is earthly

and unworthy. In theology, however, the devil always has the upper hand. But, in fact and in truth, the devil is always under—in outer and in *utter* darkness. Discord—force—the war element—is finally put down. The animal world is beneath man; the angel world is above man; higher worlds roll over the angel-world; the divinest Sphere through and within them all; and the Supreme eventually conquers. In this rudimental world of ours, the man of war is not a conqueror, nor is the earth itself a conqueror; but the *sun*, with its inconceivable opulence and abundance, is grandly triumphant. And yet how silently the sun does all its omnipotent work! It does not send out a flaming letter to say: “I shall give you a very fine day to-morrow; I shall show you a worldful of warmth; a great flood of light will I pour over your habitations.” But it rolls right on, and shines beneficently, and warms the fields, and brings mankind a wondrous wealth of golden harvests. The sun is the “power” of wise affection personified.

Whenever the consciousness of a Principle is born in the human spirit, from that moment it ceases to be a “thing,” and becomes a “power.” In *force* you see what is rudimental; in “power” that which is sublime. No defeat in power; always defeat in force.

Take any divine Principle; such as Liberty or Brotherhood. Learn the beautiful lesson of strict loyalty to your deepest conviction. Become harmonious with a principle, and you become, to the same extent, “a power.” Instead of feeling weary in battling with circumstances, you receive accessions of celestial strength from invisible sources. A friend may ask: “Do you

not grow weary with labor?" "No," you reply. "I never think of it." Why? Because God and Nature, or immutable Justice and Truth, breathe into your nostrils "the breath of life"—that is, if you are absolutely *loyal to a Principle*. Loyalty is power, as knowledge is power; and in true power there is victory, without exhaustion. You stand as "a power" in the center of substances—a centerstance—in the center of your physiology, in your phrenology, in your society, and amid still more external atmospheres and soils.

In the Bible you read that if a man does not single-heartedly and absolutely follow Truth, if he does not leave his father and mother "for my sake, he is not worthy of me." That is what Truth said to the world long, long ago. The writer, unfortunately, wrote down the name of an individual instead of "Truth." To some minds, "the man" personifies a Principle. It is reported that he said, "I am the *way*, the *truth*, and the *life*." Matthew, Mark, and Luke, have reported the Nazarene as identifying himself with the principle of Truth, or with God. "If a man does not forsake father and mother, son and daughter, he is not worthy of Truth."

Let each identify himself with divine Principles, and if wife, or husband, or son, or daughter, or Mrs. Grundy, or any other relation does not choose to harmonize with that Principle, but is determined that you shall be an apostate and a rebel to it, then you should say, "Clear the way. My path is chosen. I shall walk according to my deepest, highest, most sacred convictions, though the heavens fall." Feel and follow the principle of Truth, and you will find that no earth-rela-

tion is important. Take any Principle your soul may choose, and be *faithful* to it, "come what may." Suppose you be driven out of your business to-morrow; suppose your children starve; suppose they should perish and die. Some of you look upon the death of a martyr as "sublime." Or you go back in your imagination to Calvary, and there you behold another "sublime spectacle." There you behold the death of a man who went into society at the lowest door, who was persecuted and despised in the midst of his philanthropic labors. Did he set a very good example of obedience to his mother or his father when the doctors in the temple needed his instructions? His mother, you recollect, was very apprehensive about him. Did he stop for that? It was more important that he should be engaged in the impartation of what was welling up in his soul than to obey the requisitions of his mother, who had no distinct idea of what her son's mission was. The Catholics, however, have made a Saint of her. Beautiful picture! I love the painted Madonna; there is an idea in the conception. Anything truly beautiful is eternal. But the son did not seem to know anything very important about his mother. He had to be *loyal to Truth*, even if seemingly disloyal to heart-requisitions.

Now we are all children. We have parents, and grandmothers, and grandfathers. These relations make positive social requisitions upon us. A kindly religious mother says: "Don't! I beg of you—don't go to Progressive Hall; if you do, I shall get heart-sick and die." Well, if it be necessary, let her die. Be strong and firm. There is much folly in "compromise." If you

have a Truth, *stand by it!* Let people see that you, like a miner in a dark world, carry a lamp in the front part of your mind—"the light that lighteth every man who cometh into the world"—shedding its effulgent rays over all your terrestrial path. If you be faithful to your best experience and highest convictions, it will shake the citadel of old theology to its foundations, and your expanding influence will revolutionize the cities and the kingdoms of the world. If you try it, there will be a great struggle among your relatives to rule your course. In these days, however, you will find plenty of spiritual company to aid you in your struggles. But the time was when a person had to make spiritual struggling all alone. Happily, that time is passed. Let your spirit fully identify itself with Principles. Then you can surely and noiselessly "overcome evil with good." You will go on, quietly conquering and to conquer—victorious every step of the way—and thus reach the inmost heart of the Eternal Mind.

FALSE AND TRUE EDUCATION

“A voice within us speaks the startling word,
‘Man, thou shalt never die!’”

Education means eduction—drawing out from within—extracting that which is deposited. It is the work of quickening and bringing into active life dormant genius. True education is a process of incubation—the internal is roused and evoked to a natural revelation.

Long ago Dr. Channing asserted that culture was the guardian angel of civilization, and the Unitarian organization has ever since been largely pervaded by the beautiful spirit of his teachings, through which a refining influence has gone out upon the whole world. Universalists have proved useful educators in doing battle against the dismal error of eternal punishment. Orthodoxy has never recovered from the effects of their blows.

We now stand upon the threshold of a new dispensation—the most golden that ever rolled in from the sea of the centuries. We recognize the truth that the human mind is a soil, and that Education is a cultivation of that soil. Education brings out that which is hidden, straightens the crooked, embellishes the unsightly, and equalizes the vigor and action of the faculties.

Mark how educational processes inaugurate a new dispensation in the garden, on the prairie, in the Central Park ! See how the uninviting waste has been converted into beautifully-carpeted lawns and walks, the dirty frog-ponds and cess-pools cleansed and dimpled all over with Heaven's smiles — because they have been educated. Accidents have been built up into beautiful caves, and craggy cliffs subdued and embellished. How we admire the beauty, purity, and attractiveness of what before was filthy and repulsive ! Such is education in the physical world. And see how the inhabitants of this planet are growing out of their sectarian bonds by cultivating a higher knowledge of rocks, and shrubs, and trees. All days are sacred in the universal temple. It is open, like the atmosphere, every day of the week. How beautiful and chastening to dwell with Nature.

Education is the same when applied to the human mind. Look at the boy not truly educated, and you see what the Central Park was before it felt the magic hand of artists. Imagine what the Central Park will be one hundred years hence, and you will obtain a hint of what true education is destined to accomplish for the human mind.

By education is not meant a knowledge of Latin and Greek, nor familiarity with the routine of popular fashionable accomplishments. The truly educated are those who have come out from Within, who have grown up from the mental quadruped state to the full-blown development of the immortal faculties and attributes.

Imitation is not the basis of true Education. Many are but learned pigs ! Some talented men are but trained animals. They walk and talk after the manner

of their masters. Medical colleges and theological seminaries inculcate simply the lesson of consulting and following rigidly in the footsteps of certain authorities. Their students are taught to diagnosticate and minister to diseases, and to pound and expound the Scriptures, in strict accordance with an established rule. Their ministrations are simply a routine, a trained performance. Depart from the prescribed methods, and a withdrawal of the good opinion of teachers and patrons is sure to follow. And the excellence and importance of these established codes are profoundly felt by fathers, who give their money, and by mothers, who offer evening prayers that their sons may become ministers. Take, for example, a family of boys. The strongest and most vigorous goes out upon the soil, or he wields the energy of his existence in the machine-shop. Another, with sympathetic nature, chooses the practice of medicine; another the law; while the last, who is fond of graveyards and poetry, and is likely to have the dyspepsia, and is not over-fond of manual labor, studies for the ministry. Like a young ghost he goes to the theological school, and in due course of study comes out a fashionable goblin of old orthodoxy. But no such person is truly educated.

True education, instead of cramping and incarcerating, liberates the mind. It has no programme beyond the discipline whose object is freedom—emancipation from the Teacher, and perhaps also, from the doctrines taught. Spiritualists, like all who labor for the diffusion of this true type of education, are incubators and social agitators. How powerfully have the recent efforts of such educators moved the thinking world!

Teachers often become consolidated, established, and finally infidel to the progressive principles which underlie true education. Time was when one Quaker could shake the country for ten miles in every direction. Now it takes a section of country twenty miles every way to shake one Quaker! Whitefield and Wesley each brought a new magnetic light and a higher spiritual enthusiasm. They spread democratic religious convictions, and broke down the church barriers as a locomotive would demolish a temple of glass. Methodism was a great Protestant movement. It was a religious democratic innovation. We welcome the general liberating influence of the lessons they taught. Now, however, the Methodist Episcopal Church has become fashionable, proud, respectable, consolidated, immovable, and a stumbling-block.

True education visits man somewhat as the true horticulturist goes to plants, the pomologist to trees, the agriculturist to the field, the astronomer to the heavens, the musician to harmony, and as all true minds labor in the departments of science and art. Such influences are exerted not to embarrass and imprison, but to open, to extract, to call out, to unfold and perfect from properties and essences that exist within.

Pythagoras listened, as he passed a blacksmith's shop, and heard different musical sounds from the blows of different sized hammers upon the anvil. By those sounds he was educated. He went to his room, suspended four hammers of different weight and form, and striking them, elicited different notes, and so began his education in the science of music. Aristotle worked differently. To him the different sounds were different

facts, to be used to put his pupils in bondage. His lessons were heavily freighted with the despotic and absolute. All who differed from his propositions were pronounced to be in error. Those who went out from his school were simply his disciples. They lived and died as such. The students of Pythagoras, on the other hand, went out feeling that philosophic truths, and not the teacher of them, were of eternal importance. But they were not strong to withstand the influences and temptations of the times, and they fell from power. So will fall all Spiritualists who commit themselves too largely to popular influences and aristocratical institutions. Let all reformers learn by the example of the disciples of Pythagoras, to avoid every attempt to accomplish great social and political changes by means of popular institutions. The lesson is, that new social, religious, governmental, and educational developments require new means and new men. Old forms and institutions subserve the ends for which they were established. Such organizations usually die when their purposes are fulfilled and their objects attained.

Nutrition, not education, is the first natural want of the little child. The first things that interest the babe are its fingers, its toes, and its stomach. These define the conscious needs and furnish the amusements of the opening mind. In these it finds delight, wonder, and satisfaction. It soon, however, discovers that fingers, toes, and stomach, have limits. New sources of diversion are sought. New toys must be brought in. The desire for nutrition being quickly gratified, other and higher wants are unfolded; and so on and on, and in and in, until you begin to hear from the spirit.

The body's dispensation slowly passes, and almost imperceptibly the spirit begins to unfold its nature and needs. The young spirit takes the shape of its physical home. Impressions are thus made upon the young mind that cannot easily be eradicated. Still more important is it to know that the child will, ever and anon, manifest traits and characteristics in accordance with what acted upon it before birth.

Young Safford, the remarkable mathematical genius, received his powers from his mother, who, before his birth, became almost infatuated by her love of figures. Another mother was so circumstanced with a penurious, niggardly, and oppressive husband, that she was compelled to steal her pin-money from her legal master, habitually resorting to evasions and deceits to conceal her practices. Petty lying and theft became a settled habit with her, and as a result, her next-born child was as great a prodigy in lying and stealing as young Safford was in mathematics. The ante-natal law in both cases is precisely the same.

According to this ante-natal psychologic law, some persons are born prodigies in music and others in murder. This is the law of ante-natal true education or mis-education. Spiritualists do not fear to speak in public on this subject—to mothers and to youth in each other's presence. Thus Reformers are out-growing the restraints of vulgar gentility or genteel vulgarity, and do not hesitate to proclaim and redeem truths that shall make mankind truly glorious, beautiful, and righteous in all things. Spiritualists, more than any other class, have dared to investigate education back of birth, back of the marriage relation.

Science and Philosophy truly educate and liberate. They open up a broad field, and lead the mind far out into the spheres of infinitude. They bring facts, principles, and laws, to the understanding. Music and Art also tend to liberate. Not always are artists and musicians truly liberated, because of the false constraints and circumstances of social life which hamper them; but the influences they involuntarily exert, through the instrumentality of their works, are emancipatory and exalting to all human kind.

But for one moment look at American theology! That assumes to *settle* all doubtful questions. Ecclesiasticism is the great Apollyon under the shadow of whose wings are all the educational institutions of the country. Children and young men usually come out of them very sickly—if possible, more sickly in mind than in body. The established system of Education under the wings of the Church is a system of *monotony*. All must appear, think, and act alike. Members and supporters must not differ. No vital controversy is permitted. By this system Science is regarded as dangerous, and Philosophy as the handmaid of the devil. Art and Music are good, and the Church approves and appropriates them. Poetry, too, it needs and uses. But touch upon philosophic truths that tend to liberate, to break up authority, and knock the bottom out of perdition—destroy the devil, extinguish the fires of hell—and at once the Church says: “You go too far;” and forthwith the occupants of thirty thousand pulpits unitedly oppose and strenuously resist your efforts, and they zealously pray for the Almighty to restrain such infidel tendencies.

Education, as well as the State, should be divorced from the Church.

The human mind contains within itself all the elements for the development of a perfect character. The child is an ovarium. The inmost mental germs ask to be quickened, brought out; for then harmony and balance of the faculties will result. It is well to teach Science, but we should be cautious and not overload one side of the mind. The world longs for balanced and industrious minds.

Parents should not be obeyed because they are parents, but rather, because they are worthy of obedience. No wonder that some children set up for themselves; it is because they have no real parents. Parentage means more than physiology. The temple of Childhood is built without the sound of a hammer, and obedience (in the true family relation,) is as natural as the revolution of the planets. The sun does not compel obedience, but is simply in harmony with the immutable laws by which obedience among lesser bodies is natural and inevitable.

The Church teaches benevolence and charity for the reason that Christ was charitable and benevolent, which is no reason at all. Yet I accept the record, and I there read that Jesus, when a child, went with his parents to Jerusalem, and after the feast of the Passover he remained in conversation with the doctors. His parents returned for him, and his reply to their questions and invitation to accompany them home, was: "I am about my Father's business." Here is an example of disobedience to physiological parents. He felt that he had a spiritual Father, and hesitated not, under the

pressure of the higher obligations, to transcend the prerogatives of his physiological parents.

The record informs us that Mary "laid the words to her heart." Let all mothers do likewise. If your child disobeys, lay the lesson to your heart, and learn which was in fault. Who knows but a child is "about his Father's business" when he seeks the fresh wholesome air, in defiance of the parental command to stay pent up in the house? His spiritual Father tells him that he needs air, exercise, and sunshine; if denied an opportunity by the physiological parent, he steals away out of the house, and thus learns burglary and deceit. Apply the lesson and introduce a new law—the God-code—in your families. Woe be to the fashionable code, conflicting with the divine, for thus come discord and evil!

In the same record we read that spirits were preached to in prison; shut out from the light of heaven. Those who were free, as the truth alone makes free, went to them who were in darkness and proclaimed glad tidings of great joy. This morning it seems necessary to preach to minds in like condition.

The constant reproduction of human experience—which is owing to the spiral progress of the race, causes many to disbelieve in human improvement. It is true that there are a few lost arts; a few fragments of human discovery have been jostled out. Still, when we examine the national tumults of the past, the wonder is not that we have lost a few arts, but that we have saved so many discoveries from oblivion. Some arts have been lost because of the excess of business consequent upon the immense accumulations of higher arts and

sciences. The universal currental drift—the unbroken tide of material and spiritual progress of the centuries—has gathered up and floated onward the fruits of all nations and the inventions of all peoples. In our physical garments, in our furniture and adornments, in our arts, sciences, mechanics, &c., are seen the wealth, experience, discoveries and industries of Egypt, Europe, and Asia.

Holding complete and perpetual communion with the supernal world, is regarded as one of the “lost arts.” Yet justly regarded, the experiences of peculiarly qualified persons, here and there in the past, give golden promise to the individuals of all nations, that, in the full-orbed future, every truly unfolded man, woman, and child, shall have a distinct consciousness of an environing spiritual sphere. This fine art of holding communion with the Superior Life is not “lost,” but is demonstrably reaffirmed in modern experiences. Time never was when man, as to his internal nature and career, appeared in such regal splendor. Mankind are just learning of man.

Men’s minds are imprisoned by whatsoever is false, evil, erroneous, authoritative, and respectable. We are here on earth expressly to grow. The gospel we announce is not essentially different from the spiritual past, which commenced in Egyptian darkness. We do not ignore this past, though we are Protestants on a boundless scale. We would speak to all who live in mental prisons, for so the teachers of another world frequently speak to us.

The prejudiced people of the churches are “in prison.” Their very beautiful compartments are num-

bered as are the cells of criminals. The prison-keepers (the clergy) would fear to have me speak to their people, lest our spiritual truths might make their prisoners too free! Not a pulpit minister in this city would exchange with me, through *fear* that the lessons of mental freedom we teach might overthrow authority and liberate imprisoned congregations.

Now, think of the wealth and beauty of the immortal human spirit! Artists and poets almost exhaust their powers in portraying the beauty and glory of outward creation. But this great natural universe, in all its sublimity, is nothing when compared with the essential properties and immortal capacities of man's spirit. A man who can conceive of an eternal Truth, gives evidence that he, like the truth, is eternal. His career is coextensive with his truth.

A man who conceives of Beauty demonstrates that he possesses it within himself, and that he is destined to become that which he conceives. The power to conceive of an immortal spirit, stript of perishable flesh, deprived of its material avoirdupois, guarantees to the conceiving spirit a future and immortal existence. All Truth, all Beauty, all Philosophy, and all Science, that crop out from man's mental tree, are prophecies that mankind are to *be* what they thus have the power to apprehend or conceive. In the depths of the past, spiritual men dreamed of a great political and social Republic. Americans have come exceedingly near realizing that dream. Plato's *Atlantis* is more than realized in America. The wonders of Arabian Nights' Entertainments, however surprising, do not begin to portray the real scientific developments of the nineteenth cen-

ture. Man's mind is superior to Art, Science, Philosophy, and Theology. All these have come *through* him in the course of the centuries.

We have, I repeat, no hostility to whatever in the past is good, true, beautiful, or great. The good of the olden time is living still. But those who are shut up in prisons by the foolish education of the past do not dare to open themselves to the education of the present. To bring such out of religious darkness we are first to teach that all men are yet in slavish bondage to their various habits, passions, and popular opinions.

We live in the midst of a great city. People are thrown into "prison" by the police of custom. Our children are educated to resemble each other in dress, in public movements and private deportment. Children must not differ from the neighbors' children; ladies' bonnets are all of one absurd pattern. "Better be out of the world than out of fashion."

Any principle of Truth that will emancipate you is a Moses or Jesus to you; no matter whether it comes to you in the form of a book, a tract, a piece of music, or a fragment of a poem. Any thing—person, influence, or principle—that lifts you out of your mental prison and emancipates you, is worthy of your truest devotion until another and a newer teacher comes in answer to your newer necessities.

It was remarked by an intelligent lady in my hearing that she had taken into serious consideration which should take the precedence, Reason or Rags. After due deliberation, with prayer superadded, she concluded that Rags had it, and Reason, with its protests, was forced to allow the trial to go by default; she wears

dresses as long and as graceful as others, and yields her judgment and experience to the tyrannical bondage of a contemptible Fashion. Not only do women need emancipation, but men also—for they are in prison to Custom. The leaders of Fashion cannot take a step forward without the approval of fathers, husbands, and brothers. It is almost in vain for women to seek to emancipate themselves from this despotic rule without the aid and support of their associates and masculine acquaintances. Thus men imprison women, and women turn the keys of Custom on the young members of the household. Prison is built upon prison, but the Spiritual Reformer should work to give freedom to the captives.

Many intelligent persons are in prison to “the fear of death.” Modern light comes as a savior to the dungeon-door to all in this gloomy prison. It comes, also, to teach the lesson of charity for those who entertain conflicting opinions. The Christian and Jew are to be regarded as equally honest. If you have not equal charity for both, you are in the prison of prejudice. Accept the idea of human progress, and you rise out of the “slough of despond,” and forthwith begin to enjoy the glorious liberty of the Sons of God.

Some Spiritualists have been inclined to move off from the world, like Shakers, and combine themselves for the establishment of industrial and economical communities. They will not be successful, because they do not entertain sectional opinions, but believe in the private efficacy of universal principles, and repudiate individual authority. For this reason practical Spiritualists will remain in the world. They will wield a wide influ-

ence directly on the institutions of society. They have the true idea that the way to reform society is not to remove from it, but to make it what it should be from its centers. The theory and practice of isolation are to be overthrown by individual growth from within.

The spiritual principle recognizes germs of immortal excellence in the lowest, meanest, and most depraved. Every man on earth is your compeer. The recognition of this fraternal truth not only gives dignity to your character, but leads your Brother to lay aside all narrow prejudices and passions toward you and others. No man or woman, educated to realize all the noble capacities of the human spirit, can consent to pass a life unworthy of innate powers and endowments. When every man comes before you as a compeer, in his innermost, you will not be unfaithful to the spirit of universal love. Popular religion does not fraternally recognize any who differ from a prescribed standard. How different the influence of the doctrine that all human beings are to meet in the Summer-Land!

Strive by will-power and inward growth to live less in bondage to circumstances. No matter what or who may be your prison-keeper, put him or it under your feet. Accept the higher convictions, and you will experience a beautiful interior resurrection. Then you will also become a minister of love and wisdom to those about you! Internal growth is the only real growth. Start from the *center*, grow from *within*, and expand fraternally and lovingly day by day.

Truths cannot be engrafted. You cannot argue a belief in immortality into the skeptic's mind. Some change may gradually or suddenly come over him—an

accident, an impulse might awaken and quicken his interior consciousness—and he may rise into fellowship with principles and “feel his immortality,” without an argument. A man who can be educated to a belief in immortality, can be also educated out of it. The understanding takes its bias from outward circumstances and education.

Soon as you see that malformations of character come from internal and external conditions, you rise up into a new and more charitable estimate of mankind. You enter the temple of Brotherhood. As you grow from within, so are you liberated. You may not be able to escape physically from the prison of your circumstances, but you can with these truths rise from within, and thus grow as naturally as a tree blossoms. One such emancipated individual is a Redeemer to the world. When all are thus emancipated, all will be redeemed. When all are redeemed from ignorance, the **whole** world will live in accord with Deity.

THE EQUALITIES AND INEQUALITIES OF HUMAN NATURE.

“Why, when all is bright and happy, should a gloom
Be spread around us? Oh, blind and thoughtless soul!
'Tis *the same* POWER that reigns, and *the same* LOVE
Is traced alike, in sunshine and in shade.”

This morning I feel impressed with this subject:
The application of the law of Love—*i. e.*, the God-
code—to the equalities and the inequalities of human
nature.

Since the advent of the harmonial dispensation, thousands of minds have become familiar with the idea that God is essentially present in the compounds of the physical world, as well as in the finest and most sublimated substances in the spiritual realm. This idea does not affirm that there is as much of Infinite love-essence in the organism of a bird as there is in the constitution of a globe; but so far as the *life* of the bird is concerned, it is just as truly and essentially God as is the life of the globe. Drops contain the properties and principles of their fountain. The heart is the companion of the brain; the lungs co-operate fraternally with the heart; the stomach receives, digests, works, and imparts for the whole body. It should be remembered, however, that the brain receives from the heart just what the

lungs are empowered to communicate to it; that the lungs receive just what the stomach is permitted to afford; and that the stomach does its best (I suppose you think that is bad enough) with the unsuitable material which you thoughtlessly cram into it, often when the body does not call for anything. The clock says "Dinner is ready," and the bell rings, and you eat, whether hungry or not. Many of you know that you eat "to the damnation of your body;" meaning the destruction of your physiological harmony, which is about as much damnation as most people can bear. And yet a man may continue to damn himself all the way across this terrestrial life, but must stop when he sees the Summer-Land. Public opinion there, and the divine codes of government as exemplified there, array and combine themselves against him. And yet man's power to think and to act remains. He may double and treble and quadruple the intensity of his troubles. He may become infatuated with the idea that, through voluntary discords and consequent sufferings, he is working out God's secret design. He is, however, altogether and unhappily mistaken; and yet there is another side to this conviction, as I shall partly show in this morning's discourse.

The stomach, you will recollect, does its best with the materials furnished and consigned to it. Give rose leaves, however beautiful, to the silk-worm, and do you suppose it would spin you any silk? Not a fiber could it centrifugate. It must have its own food—the mul-ticaulis; although it may feed on other leaves besides those of the mulberry. Give the noiseless worm its appropriate aliment, and beautifully it will wind off

for human use the fibers of its silken vitality. Such is the God-code outside of man.

Now let us apply this law to ourselves. Suppose we feed the human body with inappropriate aliment. Under such management can the lungs receive from the stomach what the heart most needs? Do you suppose that the heart, which depends on the lungs for its blood, can bestow upon the brain those blessings which are its just rewards and requirements? The brain is the source of which the heart is but the regulating center—the point of government and administration through which all the blood flows—the viaduct, the governing organ; and the lungs are the channel of the river which flows into and feeds the heart; and the stomach is the originator of the stream that flows into and feeds the lungs; and the substances you eat and the fluids you drink are the sources out of which the streams, the rivers, the lakes, the seas, and the oceans of motion, life, sensation, and intelligence, are made.

By too well-remembered experience you know that “the troubled sea casts up mire and dirt.” That is the reason why so many people get angry and swear; anger is the “mire” and the profanity is the “dirt,” which is thrown up from incompatible foods and drinks, or from your discordant relation to the outer world and its inhabitants.

God is just as truly exhibited in the operation of the stomach as in the operation of the brain. Discord is opposed to the Spirit of God; Harmony is an exponent of the Divine code, and is infinitely expressive of the Divine heart. The revelation of spiritual principles, in the present age, has brought to human comprehension

this wondrous gradation of the degrees of deific power and love and wisdom, showing that the social subordinates or what are called low-natures in the human scale, are indispensable to the existence and reciprocations of the highest. The principle of music runs, ripples, vibrates, throbs, and sings through all degrees of life; the principle of God everywhere present, over All and *in* All.

What is God? Let us not stop to answer, because every mind in the universe is organized to furnish for itself the answer, which will be appropriate to the necessities of its state and phase of moral development. You may behold God as a person, or as a trinity, or as filling a whole pantheon, if you be so educated; or, if your education has emancipated you from personalities, trinities, pagodas and pantheons, then you may be at liberty to assume that "God is a Principle." Said the Platonists, "God is love." But love is a principle; therefore must you not say that God is a principle? But you thus dispossess him of personality, which is "atheism" in the opinion of all Christians who cling to creeds. Love is a fountain! It comes not as a person; not as a man or woman. For love is a principle by which all things are filled with vitality, animated, expanded, and made beautiful for the temples of eternity. This fountain of love *is* God, if the Bible definition be accepted. If love is God, and if God is love, then God is a principle; so that, according to the rules of reason, the Divine personality is dissolved in the immensity—of the conception.

"Fair truth! for thee alone we seek," is saying, "God, for thee alone we seek." This statement is true,

whether you say it with your will or not. Why are you drawn *onward* from day to day and from year to year? Why is the insensate particle that floats in the sun-beam drawn toward its proper place in the physical world? The particle moves onward not because it knows its proper sphere and destiny, but because there is a subtle principle of mysterious attraction [love] which fills the particle, to which it resistlessly responds, and on the bosom of which it harmoniously floats to its place in the universe.

So onward are you moving, in the will of the God-code. In the golden beams of an eternal Sun, floating in the baptismal fount of infinite love, [attraction,] mankind are moving onward to what is beyond; leaving the past to take care of itself, to bury its dead—pressing strenuously toward the great surrounding immensity—ever expanding and ever reaching into the beautiful future. Not because we will it, but because we cannot but obey the attraction of God. The essence of the divine love is within all—just as truly in the warrior as in “the man of peace;” just as truly in the cannon that projects its message of iron as in the beautiful plants that load the air with fragrance. The laws of mechanics are supremely beautiful. Angles prophesy ovals; octagons indicate the coming of circles; spirals foreshadow onward moving principles. Rocks in the globe presuppose the ultimate pulverization of them into tillable earth. From crude rocks come the beautiful soils on which flowers and harvest grains grow, feeding the lower animals first, then the higher, and finally the highest; thus preparing the fine atoms of earth for the

formation of a Summer-Land, in a higher and more glorious realm.

And the equalities and inequalities of human nature are all comprehended by and reconciled with the grand scheme. To those who do not see the comprehending plan and principle, the inequalities and iniquities of humanity are regarded as the manifestations of the devil and of original sin. But to those who do see the plan and the principle, mankind's involuntary missteps are deemed the incidental manifestations of the progressive development of the Divine Spirit through the human family. Men will act toward their fellows in accordance with their estimates of human nature in general. If, for example, you consider that the asteroids, which occupy the space between the planets, were once one globe, but thrown asunder in consequence of the exceeding moral depravity of the people who once inhabited that globe, as one Rev. Dr. Cummings holds and proclaims, then you will very likely also believe the same with respect to the discords of men's homes and habits, and you will be inclined to act in accordance with such conviction, rendering you a very morose neighbor and a bad citizen. But, on the other hand, suppose you conceive and receive the glorious gospel, that "God is present in all things," that, as David said, if you should descend to "the belly of hell," or to the uttermost parts of the earth, yet you would find the spirit and laws of Jehovah there; do you not think that your belief in intrinsic evil would depart, and that a flood of love and worshipful gratitude would pour from your soul toward the whole humanity?

The equalities and inequalities of human nature are

from the infinite fountain of progress, just as drops of water contain the properties and principles of the ocean whence they came. Individual qualities contain the properties of the Father and Mother. You remember Pope's couplet:

" All are but parts of one stupendous whole,
Whose spirit Nature is, and God the soul."

If Pope will permit this emendation, his lines will meet the discoveries of later times. The qualities of human nature partake of the properties and principles of the Infinite Spirit. Equalities and Inequalities are incidental to these qualities. These manifest themselves first, in affection. The little child clings lovingly to its mother; the little bird that is born does the same. The progeny of the different animals do not learn to love their mothers. The lesson of love is born with the heart. Every living soul returns to the fountain for sustenance of affection—for the loving magnetic embrace, and finally for all the fertilizing influences which eventually emancipate the little one from its immediate dependence upon the fountain. Such love is deeper than the intellect; it comes from the essences of God and Nature.

The inequalities of human nature, when particularly traced and analyzed, arise *not* from the Fountain of Love, but from the sphere of relations, adjustments, and manifestations. The Fountain is always the same, and the streams are like their source, but in the sphere of matter and of its organs, inequalities are manifested. Spiritually unfolded minds regard inequalities as imperfections incident to the ascending flight of progressive principles. Think how differently mankind

are put up in their physiological and phrenological organs! One person is sensitive and impressible; another is clad, as it were, with impenetrable iron. One is alive to the impulses and requirements of love; another treats affection as though it were a piece of merchandise. One mind has the faculty of analyzing propositions; another has not the slightest conception of such a faculty. These special inequalities are *equalities* in the grand system. One person is incased in powerful organic armor, adapted to the most Roman and heroic work among the world's solid unresponsive substances; another is so constitutionally built as to tremble and shiver, like an aspen leaf, in the slightest breath from society, or from an antagonistic emotion in other natures; there are yet others, who, positive to earth, are easily moved by the fine celestial currents that flow through the encompassing atmosphere from higher spheres. How differently organized, how unequal, are those persons! Suppose society should accidentally jostle them into the marriage relation! The iron-clad character legally bound to the sensitive. Progeny come, but they are discordant. One child is born with little brain and much body; the next, perhaps, all brain and no body. One dies from an excess of physical vigor, producing fevers in early childhood—croup, obstructions, and inflammations; another dies from an excess of cerebral nervousness, not because the brain is too large, but because the body is too small. In these cases it is possibly well that they do not live. The great God, both Father and Mother, careth for all—"taketh knowledge of the falling sparrow, and lights a world with glory;" just as attentive to the

lilies of the valley as to "the highest seraph that adores" in the infinite temple of truth.

I am sorry for every mind that cannot, from a lofty eminence of interior growth, contemplate the empire of inequalities as a part of the plan. When one has tasted of the Pierian spring of immortal truths, and drank deeply thereof, and descended to the terrestrial valleys of discordant experience, then regret and sorrow for others blossom in the troubled and sympathizing heart. Those who have never been on the Alpine summits of ideas, know nothing of the high countries and magnificent scenes above their heads.

The gentle Nazarene was filled with concern for people who had no concern for themselves. He understood their conditions, and appreciated wants and needs which they had not arisen either to express or comprehend. What mean these pulpit sayings that some people ought to be condemned for not taking as much interest in themselves as a high-minded, benevolent, spiritual person may feel for them? Is not such preaching illogical, and philosophically absurd? A child takes as much interest in itself as it is qualified and educated to take. The Nazarene wept in deep sorrow, and would have philanthropically gathered the chosen people together "as a hen gathers her chickens." But do you think that the "chickens" deserve to be consigned to hell because they did not feel in their own behalf what "the hen" felt for them?

Inequalities in human nature are equalities when viewed from the center of the system. They are not necessarily imperfections. Some men are by nature inclined to work in iron and stone, to delve and dig, to

scrub and cook, to eat and to sleep; other men are qualified to do many exactly opposite things, and to turn the labors of the other party into channels which widen as they approach the world's wants. These inequalities are imperfections tending to correct themselves through humanity's growth. There must be different notes and ascending scales in music—octaves one above the other—and whole notes must be divided and fractionalized. Feet and hands, stomach and bowels, liver and pancreas, and kidneys, are as necessary to society as individual man. What would society do without governing organs—without lungs, and heart, and brain? And there are individuals who, by organization, seem qualified to perform these various functions in the social body.

I come now to make the application. The God-code develops the inequalities as well as the equalities of human nature. Men who hold that benevolence is an intellectual abstraction, consider themselves, on account of their large mental capacities, authorized to use people who are weak enough to allow themselves to be used. But persons who have a high feeling, which, like amber, pours over the intellectual faculties and gives a divine color to all their decisions with reference to those beneath them, are certain to make the laborers feel that they are not useless, or menial, or subordinate, but as *essential* in the great plan of the Infinite as are those whom they may be serving. And this is the practical lesson of this discourse. No mind under the influence of the Divine principle, will ever intentionally cause an inferior to feel his inferiority. In the true order of humanity no souls will ever realize that they *are* hands

and feet, or inferior parts and indifferent organs, in the social economy of the rudimental sphere.

Such is the divine government in the Land of perpetual Summer beyond the stars. Can the head say to the hand, "I have no use of you?" No wise head ever thinks such language. The feet and the hands are delicately cared for and preserved by wise brains, even with love's refinement; for the hands and the feet are regarded as both spiritual and beautiful. "All are but parts of one harmonious whole." Look at the feet and hands of society in the South, whose skins are dark, who are down at the very basis of human concern and interest. The Divine principles of love and justice teach you to consider them as essential to the great workings and ends of the infinite plan as you are.

There are two kinds of ambition: one causes you to desire the elevation of the world; the other to seek to elevate yourself. If you would be truly elevated, aspire to lift those about you; you will rise with the tide of the divine power which you freely pour out upon others. The ocean which ceaselessly throbs, and is so remorseless to thousands, is not possessed with the silly ambition to be raised in the estimation of the world. The ocean contents itself with being truly and faithfully an ocean. It is unselfish, and is therefore Godlike. It buoys up innumerable vessels, freighted with countless human beings, each the center of diversified interests. They float confidently on its bosom, flying the flag of the government that authorized their sailing.

Thus you have embarked for the voyage of immortality. The ocean is the God-code of the universe, the love-ocean of principles, filled with countless personal

loves and individualized minds. This ocean floats us all upon its bosom, together with inconceivable myriads who have gone before us in the voyage of eternity. Now if this divine love-ocean was concerned with and for itself—was exceedingly anxious that somebody should get on the shore, and prayerfully tell the universe of its “greatness” and “wisdom” and “love,” it would be a very selfish and treacherous ocean for you to trust your barks upon. But unlike the Atlantic, the divine ocean sympathizes and throbs harmoniously with the vessels which it lovingly floats; and in this way, (for no other way is possible,) it is lifted and made unutterably happy by the accumulated happinesses which it has bestowed unselfishly upon others.

Inequalities are as natural as equalities. All efforts to fix human beings upon a social level of life and government, are illogical and impracticable. We are qualified to breathe air alike, to see alike, to hear alike; for the principles of life are the same; but some can hear no music in the songs of birds; and take no high happiness in the joys of others beneath them. Men and women cannot become alike in any of these great spheres of action; and yet the divine principle of Love gives to each an equality of existence to the extent of his or her capacity. It is always “more blessed to give than to receive.” Self-elevation is based in selfishness; it is the wrong road to happiness and self-improvement. Forget how you personally look when working in a good cause; keep away from the looking-glass of public opinion; be natural, thoroughly honest, and full of integrity; then virtue’s influence will always flow out

from you, healing the spirits of those who are crushed by misfortune and sorrow.

We read that miracles were performed in the olden time. What were they? Christ raised "the dead." Can you not go and do likewise? How often you might be a Christ to people about you! How many minds and hearts are dead and in their graves—the graves of unemployed faculties. Spirits who have come to you may have raised the dead in you. Can you not also do something for the dead in others? Intellectual and Spiritual faculties, in many minds about you, are yet in their dark tombs. They await the heavenly summons! Can you not be the one to sound the trumpet of resurrection? Can you not knock at the door of the sepulcher? Can you not speak the magic word that will awaken the sleeper and bring forth life from the silent tomb? Many faculties in those about you are perishing for lack of air and exercise. Do you not feel sad for such? Do you not often feel more sad for many people than they do for themselves?

If you would perform miracles, if you would raise the dead, if you would bring the kingdom of heaven on earth, apply the God-code, which is impartial love and progressive wisdom, to all who come within the circle of **your** consciousness.

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